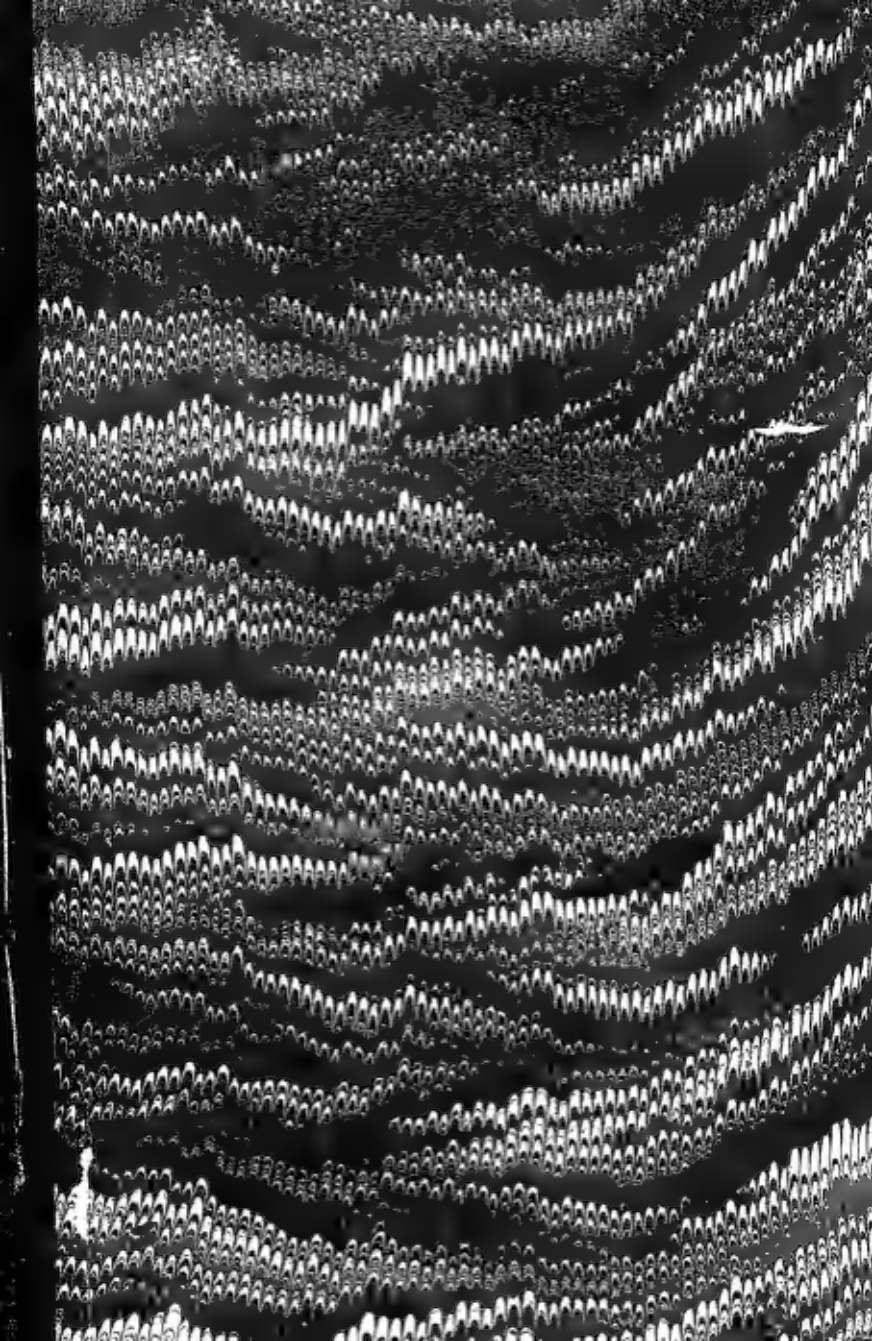


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Vol 50





THE FIRST BOOK
OF THE
HADIQATU' L-HAQIQAT

OR THE
ENCLOSED GARDEN OF THE TRUTH

37241 OF THE

HAKIM ABU' L-MAJD MAJDUD SANI'
OF GHAZNA.



EDITED AND TRANSLATED BY

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PREFACE.

Several years ago, on looking up the literature pertaining to the earlier Sufi poets of Persia, I found that there was no European edition or translation, nor even any extended account of the contents of any of the works of Sanā'ī. Considering the reputation of this author, and the importance of his writings for the history of Sufism, the omission was remarkable; and I was encouraged by Dr. E. D. Ross, Principal of the Calcutta Madrasah, to do something towards filling up the blank. The present volume is an attempt at a presentation of a part of Sanā'ī's most famous work, which, it is hoped, may serve to give an idea of his manner of thought not only to Oriental scholars, but also to non-Orientalists who may be interested in the mysticism of Persia.

MSS. of Sanā'ī's *Madīga* are not rare in European libraries; and a selection of these contained in the British Museum and India Office Libraries furnished me with as many as I was able to collate during the time I could devote to this work on the occasion of a recent furlough. My selection of MSS. for collation was, I must confess, somewhat arbitrary; *O* I took because it was the oldest of those to which I had access; *H* because it also was of respectable age, and fairly well written; *M* mainly on account of its being easily legible, this being a consideration, since my time in London was limited, and the British Museum does not allow MSS. to leave the building; *I* I took because it was written in Ishān and so might embody a Persian, as distinct from an Indian, tradition of the text; and *A* was selected because it was stated to be 'Abdu'l-Latif's autograph of his revision of the text. I must here acknowledge my gratitude to the management of the India Office Library for the permission accorded me to take away these two valuable MSS. for collation in the country; the materials upon which the present text is based would otherwise have been much poorer, and the result even more inconclusive than it is.

Though thus in some degree arbitrary, and restricted to only two collections, I do not think a limited choice of MSS. could have

turned out much more fortunately. It has at least, I think, brought a considerable amount of light to bear on the history of the author's text, especially with regard to the labours of its editor 'Abdu'l-Latif in the seventeenth century; though, as explained in the Introduction, I am very far from imagining that we have arrived at any close approximation to the author's original. I do not say that a reconstruction of Sanā'i's original text is impossible; though judging merely from the MSS. I have examined, I am inclined to doubt the possibility. The text fell into confusion at a very early date, and it will perhaps only be by prolonged search or by a lucky chance that a future editor will obtain a copy which approximates in any close degree to the original; though a closer and more prolonged study of the copies we possess would, I have no doubt, give indications as to the place of many lines and passages which in the present edition are almost certainly wrongly placed or have been set apart as home-
 -ms. But at the present stage of Oriental studies it is unprofitable to devote to the preparation of a text the same prolonged research which we are accustomed to in editions of the classical authors of Greece and Rome; and the labour of scholars in the province of Oriental letters is better expended on a first rough survey of the ground, much of which remains yet absolutely unknown; when a general knowledge of the whole has been obtained, it will be time to return for a thorough cultivation of each individual plot.

In the list of the variant readings I have found it quite impossible to indicate the different order of the lines and sections in the several MSS., nor have I as a rule given the variations in the titles of the sections. Otherwise the list is complete.

The translation is as literal as I have been able to make it. The notes are largely taken from the commentaries of 'Abdu'l-Latif, published along with the text in the Lucknow lithograph (L), and of 'Alāu'd-Dīn, similarly given in the lithograph (B) which I obtained from Bombay. I have utilized all such portions of these commentaries as appeared to me to be helpful in arriving at an understanding of the text; matter taken from the commentary in the Lucknow lithograph I have distinguished by the letter L, also used in the list of variants to denote the readings of this lithograph; similarly the matter of 'Alāu'd-Dīn's commentary is distinguished in the notes by the letter B. Where the note presents a literal translation of the

commentaries, I have indicated this by the use of inverted commas ; where my note gives only the general sense of the commentary I have omitted the quotation marks, the source of the note being sufficiently indicated by the appropriate letter.

In the fuller explanation of the technicalities of Sufi philosophy I have drawn largely on the first volume of the late E. J. W. Gibb's "History of Ottoman Poetry," and especially on the second chapter of that work ; where allusions to proper names, etc., are not explained by the commentators, I have often quoted from Hughes's "Dictionary of Islam." Quotations from the Qur'an I have usually given in Palmer's translation. Finally, I am myself responsible for the notes in cases where no source is given ; these are usually either in places where the meaning of the text is not easy to grasp, and where nevertheless the commentators, as not infrequently happens, run over the line without explanation ; or on the other hand such notes refer to matters of common knowledge to Persian scholars, which however may not be familiar to others ; I have added a certain number of such, in order, as stated already, to render the work of some use to non-Persianists who take an interest in the philosophies of the East.

Had I been able to devote myself continuously to the work, the number of references from one part of the text to another might have been considerably increased, and the author's meaning probably in many places thus rendered clearer ; I think also, as I have already said, lines and passages that are here doubtless misplaced might have found, if not their original, still a more suitable home. But it often happened that months, in one or many as eleven, have elapsed between putting down the work and taking it up again ; and thus all but the most general remembrance of the contents of the earlier parts of the text has in the meanwhile escaped me. I can only say that it seemed better to let the work go out as it is, than to keep it longer in the hope of obtaining a continuous period of leisure which may come, for a more thorough revision and recasting of the whole.

GOVERNMENT COLLEGE,

LAHORE :

June 1908.

ABBREVIATIONS.

L (in the notes) refers to the commentary of 'Abdu'l-Laḥf.

B (in the notes) refers to the commentary of 'Alḥ'ḍ-Din.

Gibb = A History ■ Ottoman Poetry, Vol. I, by E. J. W. Gibb, London, Luzac & Co., 1909.

Sale = Sale's Translation of the Qur'ān, with notes (several editions; a cheap one is published by Werno & Co.).

Stein. = Steingass's Persian-English Dictionary.

B.Q. = 'The Burdā-i Qāfi' (a Persian Dictionary, in Persian).

The scheme of transliteration adopted is that at present sanctioned by the Asiatic Society of Bengal.

The references in the notes to other passages of the work are given according to the page and line of the Persian text (indicated also in the margin of the translation).

Quotations from the Arabic ■ indicated by printing in italics.

INTRODUCTION.

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I.—LIFE OF THE AUTHOR.

ABU'L-Majd Majdūd b. Ādam SANĀ'I¹ was born at Ghazna, and lived in the reign of Bahramshāh (A.H. 512-548, A.D. 1118-1152). Ouseley says of him that he "while yet young became one of the most learned, devout, and excellent men of the age which he adorned. His praise was on every tongue; for, in addition to his accomplishments in the Sūfi philosophy, he possessed a [] and benevolent heart, delightful manners, and a fine taste for poetry SANĀ' in early [] ret[] from the world and its enjoyments, and the reason for his doing so is supposed to have arisen from the following circumstances.

"He had frequented the courts of kings and princes, and celebrated their virtue and generous actions. When Sultan Ibrahim of Ghazni determined upon attacking the infidel idolaters of India, Hakim SANĀ' composed a poem in his praise, and [] hurrying to the court to present it before that monarch's departure. There was at that time in Ghazni a madman known as LAI Khūr (the ox-eater), who often in his incoherent wanderings uttered sentiments and observations worthy of a sounder head-piece; he [] addicted to drinking wine, and frequented the bath. It so happened that SANĀ', in passing a garden, heard the notes of a song, and stopped to listen. After some time the singer, who was LAI Khūr, addressing the cup-bearer,

¹ For the facts contained in the following sketch I am indebted to Sir Gore Ouseley's "Biographical Notices of the Persian Poets," Lond., Or. Trans. Fund, 1846; Biaz's and Ebd's Catalogues; and Prof. Browne's "A Literary History of Persia," Vol. II.

said, 'Saki, fill a bumper, that I may drink to the blindness of our Sultan, Ibrahim.' The Saki remonstrated and said ■ was wrong to wish that so just a king should become blind. The madman answered that he deserved blindness for his folly in leaving ■ fine ■ city as Ghazni, which required his presence and care, to go on a fool's errand in such a severe winter. Lal Khūr then ordered the Saki to fill another cup, that he might drink to the blindness of Hakim Sanai. The cup-bearer still more strongly remonstrated against this, urging the universally esteemed character of the poet, whom everyone loved and respected. The madman contended that Sanai merited the malediction even more than the king, for with all his science and learning, he yet appeared ignorant of the purposes for which the Almighty had created him; and when he shortly came before his Maker, and was asked what he brought with him, he could only produce panegyrics on kings and princes,—mortals like himself. These words made so deep an impression on the sensitive mind of the pious philosopher, that he secluded himself from the world forthwith, and gave up all the luxuries and vanities of courts.

"Sirajuddin Ali, in his 'Memoirs of the Poets,' says, that in consequence of the sudden impression occasioned by Lal Khūr's remarks, Sanai sought instruction from the celebrated Sholkhi Yusuf Hamdani, whose cell was called the 'Kubbeh of Khurāsān.'

"It ■ about this time that Bohrān Shāh offered him his daughter in marriage, which honour, however, he gratefully declined, and almost immediately set out on a pilgrimage to Mecca and Medina. It is to the refusal of the royal bride that he alludes ■ his *Hadike*, as an apology to the king, in the following lines:—'I am not a person desirous of gold or of a wife, or of exalted station; by my God, I neither seek them nor wish them. If through thy grace and favour thou wouldst even offer me thy crown, I swear by thy head I should not accept it.' " The account of Sanai's conversion contained in the foregoing extract is probably, as Browne says, of little historical value.

Sanai composed the present work after ■ return from the pilgrimage; according to most copies he completed it in A.H. 625 (A.D. 1191), though some MSS. have A.H. 534 or 535 (A.D. 1189-1141).

Sanai was attacked during his lifetime on account of his alleged unorthodoxy; but a fatwa was published by the Khalifa's court at

Baghdād, vindicating his orthodoxy against his calumniators. His commentator 'Abdu'l-Latif in his Preface (v. post.) mentions the suspicions of the various sects on the subject of the Ḥakīm's heresies.

Several dates are given for the Ḥakīm's death. His disciple Muhammad b. 'Alī al-Raḥfā (Raḥqām), in a preface to the work preserved in one of the Bodleian MSS., gives Sunday, the 11th Šha'bān A.H. [] (A.D. 1131). This date, however, fell on a Thursday; the 11th Šha'bān of the year A.H. 545 (A.D. 1150), which is the date given by Taqī Kāshī and the *Āṣṣāḥib*, was, however, a Sunday. Daulatshāh and Ḥājī Khāfī give A.H. 576 (A.D. 1180, 1181). Since the poet completed his *Tarīq'ul-Taḥqīq* in A.H. 523, the earliest of the three dates is impossible; the second would appear to be the most probable.

Besides the *Ḥadīqatu'l-Ḥaqīqat*, the first chapter of which [] here presented, Sanā'ī wrote the *Tarīq'ul-Taḥqīq* ("Path of Verification"), *Ḥarīb-nāma* ("Book of the Stranger"), *Ḥurū'l-'ibād ila'l-Ma'ād* ("Pilgrimage of [God's] servants to the Hereafter"), *Kāfir-nāma* ("Book of Deeds"), *Tahq-nāma* ("Book of Love"), and *'Aql-nāma* ("Book of Reason"), as well as a *Diwān*, or collection of shorter poems in various metres. All these works, with the exception of the *Ḥadīqat* and the *Diwān*, are said by Prof. Browne, from whom the above list [] taken, to be very rare.

II.—MANUSCRIPTS AND LITHOGRAPHS.

I have used the following manuscripts and lithographs in the preparation of the text :—

(1) Br. Mus. Add. 25829. Foll. 298, 7½" x 4½", 15 ll. 2½" long, in small Nasta'lik, with gold headings, dated Rifa' A.H. [] (A.D. 1486) [Adam Clarke].

There are marginal additions by two other hands; f. 1 is on different paper, by a different and later hand. The letters [] [] [] [] [] often not distinguished, [] never; ḥ and ẖ are often not distinguished from ʿ and ẖ; [] small letters are often without dots; the scribe usually writes the modern undotted ى with three dots below. There [] large omissions as compared with later MSS. and the lithographs.

I denote this MS. by C.

(2) Br. Mus. Or. 358. Foll. 317, $6\frac{1}{2}'' \times 3\frac{1}{2}''$, 17 ll. 2* long, in amāl Nasta'lik, in two gold-ruled columns, with two 'unwāns, apparently written in the 16th cent. [Geo. Wm. Hamilton].

There are many marginal additions, mostly by one, a later, hand; the MS. as a whole has been subjected to a great many erasures and corrections. The writing is good, the pointing of the letters fairly complete; the scribe usually writes ع and پ , tho ع rarely appears with three dots below. The MS. contains the prefaces of Raqqām and Sanā'i himself; but, like the preceding, shows omissions as compared with later MSS. and the lithographs.

I denote this MS. by H.

(3) Br. Mus. Add. 16777. Foll. 388, $10\frac{1}{2}'' \times 6\frac{1}{2}''$, 15 ll. $3\frac{1}{2}''$ long, in fair Nasta'lik, with gold-ruled margins, dated A.H. 1078 (A.D. 1666) [Wm. Yule].

This is a clearly written MS., the pointing of blue letters usually full, ع and پ are frequently distinguished by their dots, and ع pure ع usually written with three dots below. Erasures are not frequent; the marginal corrections usually by the original hand. This MS. gives a very large number of divergent readings as compared with the others; its order is very different from that of the others; it is, as regards its extent, not so much defective as redundant, long passages appearing twice, and some passages not to be found in any of my other sources are also included. Some of these latter I have found in subsequent chapters of the *Ḥadīqah*, and it is possible that a more thorough search might have shown that they are all contained there.

This MS. is denoted by M.

(4) Ind. Off. 918. Ff. 395, 2 coll. each ll. 15; Nasta'lik; the last four pp. written by another hand; $9\frac{1}{2}'' \times 6\frac{1}{2}''$. Written at Ispahān A.H. 1027 (A.D. 1618); occasional short glosses in the margin.

A clearly written and well-preserved MS., closely related to the following. The letters پ and ع are frequently distinguished; the sign *madda* is usually omitted.

I denote this MS. by L.

(5) Ind. Off. 829. The description given in the Catalogue is as follows:—“Sharḥ-i-Ḥadīqah. The revised and collated edition of Sanā'i's *Ḥadīqah* with a commentary and marginal glosses by 'Abd-allaḥ b. 'Abd-Allāh al-'Abbāsī, who is best known by his revised

and annotated edition of Jalāl-aldin Rūmī's *Maṭnawī*, his commentaries — the same poem, and a special glossary, *Lughat-if-allughāt* (lithogr. Lucknow under title *Farhang-i-Maṭnawī* 1877). He died 1048 or 1049 (A.D. 1638, 1639) in Shahjahan's reign. The present copy, which is the author's autograph, — finished by him 20th Jumādā al-awwal A.H. 1044 (= Nov. 11th, 1634), and represents an abridgement from a larger commentary of his, the *Lughat-if-allughāt*, from which also the glosses are taken (marked *al*). According to the *diḥḥā* he began the larger work 1040 and completed it 1042 (1630-33) supported by his friend Mir 'Ismā'ildin Maḥmūd al-Hamudānī, with the takhalluṣ *Ishāq*, the author of the well-known *tadhkirah* of Persian poets the *Khawṣir-i-Qanṣ*."

The following is an account of the contents of this MS. First comes a short preface by 'Abdu'l-Latīf, introducing Saḍā'i's own preface, which is stated to have been written to the complete collection of his writings; it is frequently, states 'Abdu'l-Latīf, not to be found in copies of his works. After Saḍā'i's preface comes another, called *Ḥisāb-i-shayḡḡḡ*, by 'Abdu'l-Latīf, described as a short preface to this writer's commentary; this concludes with a reference to *Ishāq* and his share in the work, and two *ṣarf*s by [redacted], giving A.H. 1040 as the date of its commencement, and 1042 as that of its completion. A few more lines by 'Abdu'l-Latīf introduce the work itself. The original numbering of the folia commences with the text; there is also a pencil numbering, in English characters, beginning with the first preface. The poem closes with 59 verses, in the [redacted] metre, which form an address to Abū'l-Ḥasan 'Alī b. Naḡr al-Ghaznawī, named Biryāngar, sent to him at Baghdat, because of the accusations of the traducers of the book. The date of completion of the text is given as A.H. 535; and, in a triangular enclosure of gold lines, it is stated that "this honoured copy was completed 20th Jumādā al-awwal, 1044 A.H." A few pages at the end, written by the same hand, give an account of how the book was sent to Biryāngar at Baghdat, on account of the accusations that were brought against it; how it was found to be orthodox, and a reply sent to Ghazni.

This MS. I denote by A.

(B) The Lucknow lithograph published by the Newal Kishore Press, dated A.H. 1304 (A.D. 1886). This is an edition of the whole

work, including prefaces and 'Abdu'l-Latif's commentary. It comprises 860 pp., of ■ verses to a page; the paper, as usual, is somewhat inferior; the text is on the whole easily legible, but the same cannot always be said for the commentary, written in the margins and in a much smaller hand. It contains first a list of the titles of all the sections of all the chapters, followed by some verses setting forth the subjects of the ten chapters each ■ a whole. The ornamental title-page follows, stating that the *Ḥadiqa* of Saḥā'ī is here accompanied by the commentary *Laṭā'iq* of 'Abdu'l-Latif al-'Abbsāī. On p. 2 begins the 'First Preface', called *Mir'ātu'l-Ḥadīq*, by 'Abdu'l-Latif, dated 1038 A. H.; this is not included in A; an abstract of it is given later (v. p. xxi). After this comes Saḥā'ī's preface with 'Abdu'l-Latif's introductory words, as in A; this is called the 'Second Preface'. The 'Third Preface', which is 'Abdu'l-Latif's *Ḥikma-i-khiyābān*, is here written in the margins of the 'Second Preface'. Then comes the text with marginal commentary, introduced as in A by a few more words from 'Abdu'l-Latif. At the conclusion of the work ■ the address ■ Bīryāngar; and finally some *ghāṭa* on the dates of commencement and completion of the printing of the book.

I denote this lithograph by L.

(7) I obtained from Bombay, from the bookshop of Mirzā Muḥammad Shīrāzī, another lithograph, which comprises only the first chapter of the work accompanied by a copious marginal commentary. Pp. 15+4+31+188, 15 ll. to a page; published at Lāhūrī (near Fīṣṣar, Panjāb) 1290 A.H. (1873 A.D.). The title-page states that this is the commentary on Saḥā'ī's *Ḥadiqa* by Nawāb Mirzā 'Alā'u'd-Dīn Ahmad, Khān Bahādur, chief (رئیس قریبی) of Lāhūrī, called 'Alā'ī, the scribe being Muḥawwī Muḥammad Rukn'd-Dīn of Fīṣṣar. Rukn'd-Dīn states (p. 2) that he himself ■ doubtful of many words, and did not understand ■ number of the verses; he took his difficulties ■ 'Alā'ī, who explained all; and "Praise be to God, there never has been such a commentator of the *Ḥadiqa*, nor will be; or if there is, it will be ■ imitation or a theft from this king of commentators." This reads rather curiously when considered ■ connection with the fact, to be mentioned hereafter, that the authors have incorporated in their commentary the whole of that of 'Abdu'l-Latif, and that their original contributions to the elucidation of the

text are of slight value. Ruknu'd-Dīn was asked one day by the printers (طابعان) to bring them his copy (نسخة) of the *Ḥadīqa* on its completion, for printing and publication. Pp. 4—10 are occupied by an Arabic preface by Ruknu'd-Dīn, again in extravagant praise of 'Alā'ī and his accomplishments as a commentator. There follows (pp. 11—14) another title-page, and a short poem by 'Alā'ī; and then (p. 15) a *qit'a*, giving the dates of commencement and completion of the work. Four pages of introduction (pp. 1—4) follow, and again with separate paging, 31 pp. of commentary on the first 28 pp. of the text, the reason apparently being that the whole of the commentary on those pages could not conveniently be written in the margins. The text comprises 138 pp., and includes (though I cannot find this stated anywhere) only the first book of the complete *Ḥadīqa*; the volume is concluded by some lines of 'Alā'ī in praise of Muḥammed, and a benediction. At the end of the marginal notes on every page is written "'Alā'ī sallamahu," ■■■ "Muḥaddith 'Alā'ī sallamahu Allāhu ta'ālā."

III.—HISTORY OF THE TEXT.

Muḥammed b. 'Alī Haqqān informs us, in his preface to the *Ḥadīqa*, that while Saḥā'ī was yet engaged in its composition, some portions were abstracted and divulged by certain ill-disposed persons. Further, 'Abdu'l-Laṭīf in his preface, the *Mir'āṭu'l-Ḥadīq*, states that the disciples of Saḥā'ī made many different arrangements of the text, each one arranging the matter for himself and making his own copy; and that thus there came into existence many and various arrangements, and two copies agreeing together could not be found.

The confusion into which the text thus fell is illustrated to some extent by the MSS. which I have examined for the purpose of this edition. C shows many omissions as compared with later MSS.; at the same time there is a lengthy passage, 38 verses, which is not found in any other; H, though also defective, is fuller than C but evidently belongs to the same family. M contains almost all the matter comprised in 'Abdu'l-Laṭīf's recension, much of it twice over, ■■■ has already been mentioned; and in addition about ■■■ verses, or altogether ■■■ folia, which apparently do not of right belong to this first chapter at all; the first chapter, too, is here divided

into two chapters. The remaining [] and lithographs agree closely with each other and are evidently [] nearly related.

The [] story, of [] early confusion of the text, is even more strikingly brought out if, instead of the omissions and varying extent of the text in the several MSS., we compare the order of the text. Here M startles [] by giving us an order totally at variance with that of any other of our sources. There seems to be no reason for this: the arrangement of the subject is not, certainly, more logical; and it would appear that the confusion has simply been due to carelessness at some early stage of the history of the text; the repetitions, and the inclusions of later parts of the work, point to the same explanation. I need only mention the consequent labour and expenditure of time on the collation of this manuscript. C and H agree mostly between themselves in the order of the text, and broadly speaking the general order [] the same as that of the later MSS.; the divergences would no doubt have appeared considerable, but that they are entirely overshadowed by the confusion exhibited by M. IALB agree closely with each other, as before.

The same confusion is again seen in the titles of the various sections as given in the several MSS. I am inclined to doubt how far any of the titles are to be considered as original; and it seems to me very possible that all are later additions, and that the original poem was written as one continuous whole, not divided up into short sections as we have it now. At any rate, the titles vary very much in the different MSS.; some, I should say, were obviously marginal glosses transferred to serve as headings; in other cases the title has reference only to the first few lines of the section, and is quite inapplicable to the subject-matter of the bulk of the section; in other cases again it is difficult to see any applicability whatever. It appears to have been the habit of the copyists to leave space for the titles, which were filled in later; in some cases this has never been done; in others, through [] omission in the series, each one of a number of sections will be denoted by a title which corresponds to that of the next following section in other MSS.

It is then obvious that 'Abdu'l-Latif is right in saying that in the centuries following Saad's death great confusion existed in the text of the *Hadîqa*. This text he claims to have purified and restored, as well as explained by means of his commentary; and it is his recension

which is given in A, as well as in the Indian lithographs Land B. He says that he heard that the Nawāb Mirwā Mubammad 'Aziz Kauldīsh, styled the Great Khān, had, while governor of Gujrat in the year 1000 A.H., sent to the town of Ghazni a large sum of money in order to obtain from the tomb of Sanā'i a correct copy of the *Ġadīq*, written in an ancient hand; this copy the Nawāb, on his departure on the pilgrimage, had bestowed on the Amīr 'Abdu'r-Razzāq Ma'mūrī, styled Mughaffar Khān, at that time viceroy of that country. 'Abdu'l-Latif, however, being then occupied in journeys in various parts of India, could not for some time present himself before the Amīr; till in A.H. 1035 this chief came to Agra, where 'Abdu'l-Latif presented himself before him and obtained the desire of so many years. This MS. of the *Ġadīq* had been written only 80 years after the original composition, but the text did not satisfy the editor, and it was bolder deficient, both in [] here and there, and also as regards twenty leaves in the middle of the work.

In the year A.H. 1037 'Abdu'l-Latif came to Lahore, where having some freedom from the counterfeited affairs of the world and the devilish cares of this life, he entered again on the task of editing the text, with the help of numerous copies supplied to him by learned and critical friends. He adopted the order of the ancient MS. before-mentioned, and added thereto such other verses as he found in the later MSS. which appeared to be of common origin, and to harmonize in style and dignity and doctrine, with the text. As to what 'Abdu'l-Latif attempted in his commentary, v. p. xxi post.

So far 'Abdu'l-Latif's own account of his work. We can, however, supplement this by a number of conclusions derived from the MSS. themselves.

In the first place, it appears that A is not, as stated in the India Office Catalogue, 'Abdu'l-Latif's autograph copy. The statement that it is so is apparently based on the fact of the occurrence of the words "*ḥarraraka wa asṣawādaka*" 'Abdu'l-Latif b. 'Abdu'l-Nāḥi'i-*'Abbāsi*," at the end of the editor's few words of introduction to Sanā'i's preface; and again of the occurrence of the words "*ḥarraraka* 'Abdu'l-Latif . . . *hi ḥārīq* — *musaffih-i* in *kitāb-i ma'munāt-nisāb ast*," at the end of the few lines of introduction immediately preceding the text. But both these sentences are found in the

Lucknow lithograph, and therefore must have been copied in all the intermediate MSS. from 'Abdu'l-Latif's autograph downwards; the words in each case refer only to the paragraph to which they are appended, and were added solely to distinguish these from Sanā'i's own writings.

I cannot find any other facts in favour of the statement that A is the editor's autograph; there are, however, many against it. Thus A is beautifully written, and is evidently the work of a skilled professional scribe, not of a man of affairs and a traveller, which 'Abdu'l-Latif represents himself as having been. Again, there are occasional explanatory glosses to the commentary, in the original hand; these would have been unnecessary had the scribe been himself the author of the commentary. The handwriting is quite modern in character and the pointing is according to modern standards throughout; the late date of A is immediately brought out clearly by comparing it with I (of date 1027 A.H.) or M (of date 1076 A.H.); though the supposed date of A is 1044 A.H. it is obviously much later than either of the others. But perhaps the most curious bit of evidence is the following; at the top of fol. 11b of the text of A there is an error, in which the place of an original reading is, and as it happens this line is one which has been commented on by the editor; in the margin is a note in a recent hand, — *در اکثر نسخ بجای از او نوشته شد*, — which is true, — the commentary certainly presumes a reading *از*, but this MS. had originally *ب*; the scribe could not therefore have been the commentator himself, i.e., 'Abdu'l-Latif.

Further, not only is A not 'Abdu'l-Latif's autograph, but it does not accurately reproduce that autograph. I refer to 34 short passages of Sanā'i's text, which in A are found as additions in the margin; these, though obviously written in the same hand, I regard as subsequent additions from another source by the same scribe, not as careless omissions filled in afterwards on comparing the copy with the original. In the first place, the scribe was on the whole a careful writer; and the mistakes he has made in transcribing the commentary, apart from the text, are few. The omissions of words or passages of commentary, which have been filled in afterwards, are altogether 10; of these, two are of single words only; two are on the first page, when perhaps the copyist had not thoroughly settled down to his

work; five are short passages, no doubt due to carelessness; and one is a longer passage, the whole of a comment on a certain verse,—an example of carelessness certainly, but explicable by supposing that the scribe had overlooked the reference number in the text indicating that the comment was to be introduced in relation to that particular verse. Roughly speaking, the commentary is of about equal bulk with the text; yet the omissions of portions of commentary by the copyist are thus many fewer in number and much less in their united extent than the omissions of the text,—supposing, that is, that the marginal additions to the text in A are merely the consequence of careless copying. The reverse would be expected, since owing to the manner of writing, it is easier to catch up the place where one has got to in a verse compilation; it would seem, therefore, as said above, that the comparatively numerous marginal additions to the text are rather additions introduced afterwards from another source than merely careless omissions in copying. In the second place, none of these 34 passages are annotated by 'Abdu'l-Latif; in all likelihood, if they had formed part of his text, some one or more of the lines would have received a comment. The passages comprise, together, 83 verses; there is only one instance in the First chapter of the *Hadîqa* of a longer consecutive passage without annotation, and in general it is rare (eleven instances only) to find more than 30 consecutive verses without annotation; usually the editor's comments occur to the number of two, three or more on each page of 18 lines. I think, therefore, it must be admitted that the chances would be much against a number of casual omissions aggregating 83 lines falling out so as not to include a single comment of the editor. Thirdly, it is a remarkable fact that of these 34 passages the great majority are also omitted in both Q and H, while they are present in both M and I; to particulars, Q omits 30½, H omits 28, both C and M omit 26½, and either C or H or both omit every one of these 34 passages; while I and M each have all the 34 with one exception in each case; further, while many of these 34 marginally omitted passages in A correspond exactly to omissions in H, the corresponding omissions in Q may be more extensive, i.e., may include more, in each of the neighbouring text.

We must therefore, I think, conclude that after completing the transcription of A the scribe obtained a copy of the *Hadîqa* of the

type of I or M, and filled in certain additions therefrom; and that 'Abdu'l-Latif's edition did not originally contain these passages.

Let us turn to a consideration of I and its relation to 'Abdu'l-Latif's edition. I is dated A.H. 1027; it is, therefore, earlier than 'Abdu'l-Latif's edition of A.H. 1044. As we have seen, A is not 'Abdu'l-Latif's autograph; but we have, I think, no reason to doubt that it was either copied from that autograph, or at any rate stands in the direct line of descent; so much seems to be attested by the occurrence of the words "*ḥarrarahu* 'Abdu'l-Latif", and by the inscription at the end as to the completion of the book in A.H. 1044, the actual date of the completion of 'Abdu'l-Latif's work. Regarding, then, A as presenting us (with the exception of the marginally added passages) with a practically faithful copy of 'Abdu'l-Latif's own text, we notice a striking correspondence between this text and that of I. As to the general agreement of the readings of the two texts, a glance at the list of variants will be sufficient; and it is impossible to find whole pages without a single difference of any importance. The titles also, which as a rule vary so much in the different MSS., correspond closely throughout. The order of the sections is the same throughout; and the order of the lines within each section, which is also very variable in the various MSS., corresponds in I and A with startling closeness. The actual spellings of individual words also, which vary even in the same MS., are frequently the same in I and A; for example, at the bottom of p. 21 of the present text the word *كُر* or *كُر* occurs three times within a few lines. The word may also be written *كُرى*, *كُرى*; thus while C and M have *كُرى*, H has first *كُرى* and then twice *كُرى*; I however has first *كُر* and then twice *كُرى*, and this is exactly repeated in A. Another example occurs a few lines afterwards (p. 22, l. 7); the reading is *مار شكنج*, *mār: shiknāj*, *mār* being followed by the *shiknāj*; this I writes as *مارى شكنج*; in A an erasure occurs between *مار* and *شكنج*, doubtless due to the removal of a *ى* originally written there as in I.

The above will serve to show the close relation between I and A, or between I and 'Abdu'l-Latif's autograph, of which A is a copy or descendant. But, however close this relationship, 'Abdu'l-Latif cannot actually have used I in the preparation of his revision of the text, or he would certainly have incorporated many of the 34

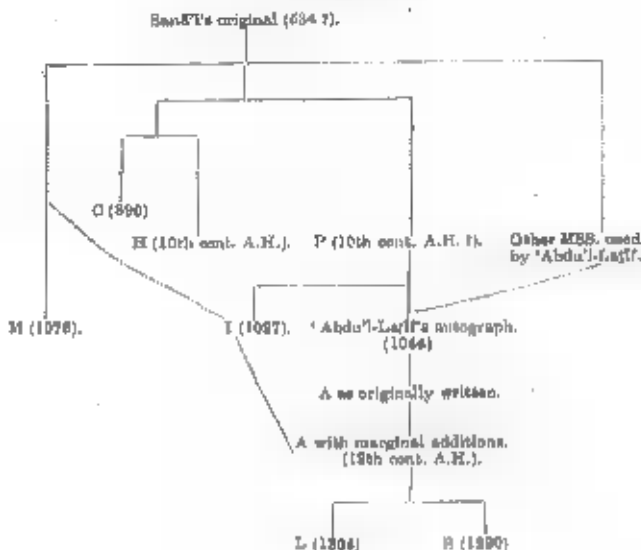
passages before alluded to, which are all, with one exception, contained in I. These, — have seen, were only added by the scribe of A, and by him only subsequently, from another source, after he had completed his transcription from 'Abdu'l-Latif's autograph.

The facts, then, are these. There was in existence, before 'Abdu'l-Latif's time, a tradition, probably Persian, of the order of the text, which he adopted even in detail. This is represented for us by I, written A.H. 1027 at Isfahan; but I itself is somewhat fuller than the copy of which 'Abdu'l-Latif made such great use. This copy may be called P. Such use, indeed, did 'Abdu'l-Latif make of P, that, so far as can be seen, it is only necessary that he should have had P before him, with one or two other copies from which he derived a certain number of variant readings, which he substituted here and there in his own edition for those of P.

We have now brought down the history of the text to A.H. 1044. Not much remains to be said; A, as we have seen, is quite possibly a direct copy of 'Abdu'l-Latif's autograph, with, however, marginal additions from another source. This other source might be at once assumed to be I, but for the fact that only 33 out of the 34 marginally added passages occur in I; and it still seems to me at least possible that I was thus used. I, though written at Isfahan, was probably by this time in India, where A, the so-called "Tippu MS.," was certainly written; at least, that I did come to India may be assumed from its presence in the India Office Library. Again, though it is, I think, impossible that the whole of the 34 passages added marginally in A should have been careless omissions of the copyist, one or two might possibly be so, and it is possible that the single line now under discussion may be such an omission, filled in from the scribe's original, not from another source. Finally it is, of course, always possible that the additions were taken from two sources, not one only; i.e., that while perhaps even 33 were filled in after comparison with I, the single remaining line may have been derived from elsewhere. Though absent in C, it is present in both H and M.

As to the lithographs, both are obviously descendants of A.

The above conclusions may be summarized in the following *stemma codicum*.



The present text is founded on that of the Lucknow lithograph L, with which have been collated the other texts mentioned above. L is practically a verbatim copy of A, the value of which has been discussed above. Though MSS. of the *Nadīqa* are not rare, at least in European libraries, I have not met with any in India; and a considerable portion of the first draft of the translation and notes was done on the basis of L and B alone. The *Nadīqa* is not in any case an easy book, with the exception, perhaps, of a number of the ———— dates which are scattered through it; and it was rendered far more difficult by the fact, which I did not recognize for some time, that a very great amount of confusion exists even in the text as it B published to-day, in the lithographs descended from 'Abdu'l-Latif's recension. There appeared to be frequently no logical connection whatever between successive verses; whole pages appeared to consist of detached sayings, the very meaning of which was frequently obscure; a subject would be taken up only to be dropped imme-

diately. I ultimately became convinced that the whole work had fallen into confusion, and that the only way of producing any result of value would be to rearrange it. This I had done, tentatively, for part of the work, before collating the British Museum and India Office MSS. cited above.

When I came to examine the MSS., the wide variations, not only in the general order of the sections to which allusion has already been made, but in the order of the verses within each section, showed me that probably no MS. at the present day, or at any rate none of those examined by me, retains the original order of the author; and I felt justified in proceeding — I had begun, altering the order of the lines, and even of the sections, if by — doing a meaning or a logical connection could be brought out. I need not say that the present edition has no claims to represent Saif's original; probably it does not represent it even approximately. In some cases there is, I think, no doubt that I have been able to restore the original order of the lines, and so to make sense where before it was wanting; in other cases this is possible, but I feel less confident; while in still others the reconstruction, preferable though I believe it to be to the order — found — in any single MS., is nevertheless almost certainly a makeshift, and far from the original order. Lastly it will be seen that I have quite failed, in a number of instances, to find the context of short passages or single lines; it seemed impossible to allow them to stand in the places they occupied in any of the MSS., and I have, therefore, simply collected them together, or in the case of single lines given them in the notes.

IV.—THE COMMENTATORS.

Qawāja 'Abdu'l-Latif B. 'Abdullah at-'Abbasi, already so frequently mentioned, explains to us in his *Preface*, the *Mir'at*/'-*Hadā'iq*, what he has attempted in his commentary on the *Hadīq*. — He states that he was writing in A.H. 1038, in the second year of the reign of the Emperor Shāhjahān, that he had already completed his work on Jalālud-Dīn Rūmī's *Mathnawī*, and that he had in A.H. 1037 settled down to work on the *Hadīq*. What he professes to have done for the text of that work has been mentioned in the last section; the objects he has aimed at in the way of commentary and explanation are the following:—

Firstly, he has followed up the references to passages in the Qur'ān, has given these passages with their translations, and a statement of the sūra in which they are to be found. Secondly, the traditions referred to are also quoted. Thirdly, obscure passages have been annotated; and strange or curious Arabic and Persian words have been explained, after an investigation into their meanings in trustworthy books. Fourthly, certain signs have been used in transcribing the text, in order to fix the signification of various letters; thus the *gā'im* *ḥaḥḥ* is denoted by *g* subscript, the *yā'im* *mayḥḥ* similarly by *y*, the *ḥā'im* *ma'raḥ* by *h*, the Persian ك (k) by *k*, the Arabic ك (k) by *q*, and so on. Again the vocalisation has been attended to in words which are often mispronounced; thus ignorant people often substitute *fahs* for *kaars* in such words as '*khisāna*', of which the Qāmūs says: '*Khisāna* is never pronounced with *fahs*'; '*Shamāl*', meaning the North wind, should be pronounced with *fahs*, not *kaars*, as is often done. The *irā'at*, *jaam*, and other orthographical signs have often been written in the text; and finally a glossary of the less known words has been added in the margin. Since it is inconvenient to have text and commentary separate, in this copy the whole stability of the text has been dissolved, and the text bears the commentary along with it (و کلام و شرح و تفسیر و ترجمه), i.e., text and commentary are intermingled, the commentary not being written in the margin, but each annotation immediately after the word or line to which it applies. These reasons the author has also written out separately, and called them '*Laḥṣ'is'ul-Hadā'iq min Naḥ'is'ul-Ikhtisā'iq*.' The date is again given as A.H. 1038.

It appears then that the original form of the commentary was not that of marginal notes, as it is presented in A and L; that it was completed in 1038 A.H., and, in its separate form, called the *Laḥṣ'is'ul-Hadā'iq*. That this is the name of the commentary we know and possess, seems to have been the opinion of the scholar who prepared the Lucknow lithograph, which is entitled '*Sanā'ir'ul-Hadīqah*, with the commentary *Laḥṣ'is'ul-Hadā'iq*.'

Besides the preface just considered, there is also another, found in both A and L, called the *Rāsta-i Khayābān*, written especially, it would seem, as an introduction to the commentary *Laḥṣ'is'ul-Hadā'iq*. After dwelling on the unworthiness of the writer, 'Abdu'l-

Laṭīf states that the interpretations given by him are not mere expressions of private opinion, but are derived from the best Arabic and Persian books; the amendments of the text are all derived from authentic MSS., and are in accordance with the judgment of discerning men; everything has been weighed and discussed by the learned. He does not, however, say that these explanations are the only ones, nor that he has commented on every line that to some people would seem to require it. Though his work may seem poor now while he is alive, it may grow in the esteem of men after his death. The work has been done in the intervals of worldly business, while occupied with affairs of government. There follows a lengthy eulogy of his friend Mir 'Imādu'd-Dīn Maḥmūd al-Ḥamadānī, called Ḥāḥī; two *ḥiṣṣas* by whom close this preface. The first *ḥiṣṣa* says that the work having been begun in the year 1040, all the correction and revision was completed in 1042 (*در هزار و چهل و دو روز و در ماه ربیع الثانی سنه ۱۰۴۲*); the second simply gives the date 1040.

These dates evidently cannot refer to the edition and commentary as first written; since we have seen that the text and the *Laṭīf-i-fu'l-Ḥadā'iq* are referred to by 'Abdu'l-Laṭīf in 1038 — having been completed. It would seem that the editor had either been at work on another, revised and improved edition; or, is assumed in the India Office Catalogue (No. 923), on an abridgment of his earlier work. Lastly, we have the date 1041 for the completed work of which A is a copy (see description of contents of A, in Section II, §. xi); and this seems to represent the final form of the work, in which the annotations are written in the margin, not, as at first, intermingled in the text.

In the India Office Catalogue the series of events is interpreted somewhat differently. The commentary as it appears in A (and I, the only form, apparently, in which we possess it) is stated to be an abridgment from a larger commentary, the *Laṭīf-i-fu'l-Ḥadā'iq*; according to the preface (the Catalogue states) the larger work was begun in 1040 and completed in 1042. It is with diffidence that I venture to question this presentation of the facts; but A, in the description of which the above statements occur, does not contain the preface called *Mīrāṭu'l-Ḥadā'iq*, and therefore presents no indication that the text and *Laṭīf-i-fu'l-Ḥadā'iq* had already been completed in

1038. That the work done between 1040 and 1042 consisted in the preparation of the original *Lajā'ih-i-Hadā'iq* is, from the statement of the *Mirzā'i-Hadā'iq*, impossible. We have seen, moreover, that the tradition in India is that the commentary as we have it, as it appears in A and L, is the *Lajā'ih-i-Hadā'iq* itself, and not an abridgement. I do not gather from the India Office Catalogue or elsewhere that two commentaries, a larger and a smaller, are actually in existence; there may be other ~~commentaries~~ of their former existence of which I am ignorant, but so far merely as my own knowledge goes, I can see no reason for assuming two commentaries, and would look on the labours of 1040—1042 in the light of revision and rearrangement, a work which was perhaps only finally completed in 1044, the date given in A for the completion of the work.

Besides his work on the *Hadā'iq*, 'Abdu'l-Latif had previously, as has been mentioned, published a revised and annotated edition of Jalālud-Dīn Rūmī's *Mahnavi*, commentaries on the same poem, and a special glossary, the *Lajā'ih-i-Lughāt*, lithographed at Lucknow in A.D. 1877 under the title *Farhang-i-Mahnavi*. He died in 1048 or 1049 A.H. (A.D. 1838, 1839).

A general description of the volume containing the other commentary which I have used in the preparation of the notes appended to the present translation, ~~has~~ already been given. Of the authors, or author and scribe, Mirzā 'Alau'd-Dīn Ahmad of Lūhārū, called 'Alā'i, and Mawlāvi Muḥammad Ruknu'd-Dīn of Hissar, I know no more than is to be gathered from their prefaces.

Their commentary is of slight value as compared with that of 'Abdu'l-Latif: that ~~is~~ to say, that part of it which is original. The commentary ~~is~~ considerably more bulky than 'Abdu'l-Latif's, perhaps between two and three times ~~as~~ extensive; but it includes, without one word of acknowledgment, the whole of 'Abdu'l-Latif's work. This is, in the great majority of cases, reproduced verbatim; in some instances ~~a~~ paraphrase of 'Abdu'l-Latif's commentary has been attempted, and in certain of these it is plain that the authors did not understand the sense of what they paraphrased. Of their own work, ~~a~~ certain amount is superfluous, the sense of the text being immediately obvious; ~~a~~ certain amount is mere paraphrase of Sanā'i's words; and another portion consists in an attempt to read

mythical meanings into the original in passages which, as it seems, were never intended by the author to bear them. Notwithstanding these facts, I have, as will be seen, quoted freely in my notes from their commentary; for a certain portion of their work is helpful, and moreover, it seemed to me to be of interest to give in this way a specimen of present-day Indian thought and criticism in the field of Ḥifṭiyya philosophy. I cannot, however, leave the subject of Saad's commentators without expressing my sorrow that scholars should have existed who were not only capable of such wholesale theft, but even lauded themselves in the results of it; witness the extravagant praise of 'Ala' in Ruknu'd-Din's preface; and again the word "Praise be to God! There has never been such a commentator of the *Ḥadiqa*, nor will be; or if there is, it will be an imitation or a theft from this Bug of commentators!" There is also no indication that the volume comprises only one out of ten chapters of the *Ḥadiqa*; it is everywhere implied that the complete *Ḥadiqa* is presented.

V.—THE HADJATU'L-HADJAT.

* The *Madīqat al-Hayāt*, or the "Enchanted Garden of the Truth", commonly called the *Madīqa*, is a poem of about 11,500 lines: each line consists of two hemistichs, each of ten or eleven syllables; the bulk, therefore, is equal to about 28,000 lines of English ten-syllabled verse. It is composed in the metre *مفعول مفعول فاعول* which may be represented thus:—

— ८ —

The two hemistichs of each verse rhyme; and the effect may therefore roughly be compared to that of English rhymed couplets with the accent falling on the first (instead of the second) syllable of the line, and, occasionally, an additional short syllable introduced in the last foot.

The chapters of which the *Isfahā* consists treat, according to a few lines of verse at the end of the table of contents in the Lucknow edition, of the following subjects; the First, on the Praises of God, and especially on His Unity; the Second, in praise of Muhammad; the Third, on the Understanding; the Fourth, on Knowledge; the Fifth, on Love, the Lover, and the Beloved; the Sixth, on Need.

lessness; the Seventh, on Friends and Enemies; the Eighth, on the Revolution of the Heavens; the Ninth, in praise of the Emperor Shāh-Jahān; the Tenth, on the characters or qualities of the whole work. This, however, is not the actual arrangement of the work as presented in the volume itself; the first five chapters are as already given, but the Sixth concerns the Universal Soul; the Seventh is on Headlessness; the Eighth on the Stars; the Ninth on Friends and Enemies; the Tenth — many matters, including the praise of the Emperor. Prof. Browne (Lit. Hist. Persia, vol. ii. p. 318) gives still another order, apparently that of an edition lithographed at Bombay in A.H. 1275 (A.D. 1859).

Sanā'i's fame has always rested on his *Hadīq*; it is the best known and in the East by far the most esteemed of his works; it is in virtue of this work that he forms one of the great trio of Sūfī teachers,—Sanā'i, 'Attār, Jalālud-Dīn Rūmī. It will be of interest to compare some of the estimates that have been formed of him and of the present work in particular.

In time he is the first of the three, and perhaps the most cordial acknowledgment of his merits comes from his successor Jalālud-Dīn Rūmī. He says:—

"I left off boiling while still half cooked;
Hear the full account from the Sage of Ghazna."

And again—

"'Attār was the Spirit, Sanā'i the two eyes;
We walk in the wake of Sanā'i and 'Attār."

'Abdu'l-Latif, in his preface called the *Miftāhu'l-Hadīq*, enters into a somewhat lengthy comparison between Sanā'i and Rūmī, in which he is hard put to it to avoid giving any preference to — or other. It is interesting to observe how he endeavours to keep the scales even. He begins by adverting to the greater length of the *Mathnawī* as compared with the *Hadīq*, and compares the *Hadīq* to — abridgement, the *Mathnawī* to a fully detailed account. Sanā'i's work is the more compressed; he expresses in two or three verses what the Maulawī expresses in twenty — thirty; 'Abdu'l-Latif therefore, as it would seem reluctantly, and merely on the ground of his greater prolixity, gives the palm for eloquence to Jalālud-Dīn.

There is the most perfect accord between Sanā'i and Rūmī; the substance of their works, indeed, is in part identical. Shall it therefore be said that Rūmī stole from Sanā'i? He asks pardon from God for expressing the thought; with regard to beggars in the spiritual world, who own a stock-in-trade of trifles, bankrupts of the road of virtue and accomplishments, this might be suspected; but to accuse the treasures of the stores of wisdom and knowledge, the able natures of the kingdom of truth and allegory, of plagiarism and borrowing is the height of folly and unwisdom.

With regard to style, some suppose that the verse of the *Hadīqa* is more elevated and dignified than the elegantly ordered language of the *Mathnawī*. The *Hadīqa* does indeed contain poetry of which one verse is a knapsack of a hundred *diwāns*; nor, on account of its great height, can the hand of any intelligent being's skillfully reach the pinnacles of its rampart; and the saying—

"I have spoken saying which is a whole work;

I have uttered a sentence which is a (complete) *diwān*,"

is true of the *Hadīqa*. But if the sense and style of the *Manṭavī* be considered, there is no room for discrimination and distinction: and, since "Thou shalt not make a distinction between any of His prophets," to distinguish between the positions of these two numbers, who may unquestionably be called prophets of religion, has infidelity and even its fruit. Who possesses the power of dividing and discriminating between milk and sugar intermingled in one vessel? 'Aḥdū'l-Lakīf sums up thus; "in fine, thus much one may say, that in sobriety the *Hakīm* is pre-eminent, and in intoxication our lord the *Manṭavī* is superior; and that sobriety is in truth the essence of intoxication, and this intoxication the essence of sobriety."

Prof. Browne, however, places the *Hadīqa* on a far lower level than the Eastern authors quoted above. He says:—"The poem is written in a halting and unattractive metre, and is in my opinion one of the dullest books in Persian, seldom rising to the level of Martin Tupper's *Proverbial Philosophy*, filled with fatuous truisms and pointless anecdotes, and as far inferior to the *Mathnawī* of Jalālu'd-Dīn Rūmī as Robert Montgomery's *Swan* to Milton's *Paradise Lost*."

It is of course true that to us, at least, the interest of the *Hadigā* is largely historical, as being one of the early Persian text-books of the Šūfī philosophy, and as having so largely influenced subsequent writers, especially, as we have seen, the Maṭalavī, Jalāl al-Dīn Rūmī. Yet I cannot but think that Prof. Browne's opinion, which is doubtless shared by other scholars, as well as the neglect to which the *Hadigā* has been exposed in the West, is due not to the demerits of the original text so much as to the repellent and confused state into which the text has fallen; and I would venture to hope that the present attempt at a restoration of the form and meaning of a portion of the work, imperfect in the highest degree as I cannot but acknowledge it to be, may still be of some slight service to its author's reputation among European Orientalists.

The first Chapter or Book of the *Hadigā*, which I here present, comprises a little more than one-sixth of the entire work. The subjects of which it treats may be briefly summed as follows:—

After an introductory section in praise of God the author speaks of the impotence of reason for the attaining a knowledge of God; of God's Unity, of God as First Cause and Creator; and delivers more than one attack against anthropomorphic conceptions of God (pp. 1—10). After speaking of the first steps of the ascent towards God, for which worldly wisdom is not a bad thing, with work and severity (pp. 10—11), he devotes the next portion of the book to God as Provider, to His *ḥikm* for man through life, the uselessness of earthly possessions, and to God as guide *ḥikm* the road; but self must first be abandoned (pp. 11—16). A fine section on God's incomprehensibility to man might perhaps come more fittingly at an earlier stage instead of here (pp. 16—18). After overcoming self, God's special favour is granted to the traveller *ḥikm* the path; but we see crookedly, and He alone knows what is best for us; He has ordered all things well, and what seems evil is so only in appearance (pp. 18—25).

The greater part of the book is really concerned with the life and experiences of the Šūfī, and especially with continually repeated injunctions as to abandonment of the world and of self; to be dead to this world *ḥikm* to live in the other. Pp. 26—30 are thus concerned with poverty in this world, with loss of the self, humility, man's insignificance and God's omnipotence; pp. 30—34 with

the necessity of continual remembrance of God, of never living apart from Him, and again of dying to the world; death to the world leads to high position with God. There follows (pp. 34—41) a series of passages on the duty of thanksgiving for God's mercies; His mercy however has its counterpart in His anger, and examples of His wrath are given; then returning again to the subject of His mercies, the author speaks of God's omniscience, and His knowledge of the wants of His servants; we must therefore **trust** in God for all the necessities of life; they will be given **as long** as life is destined to last. Two later pages (42—50), which are similarly devoted to the subject of trust in God, should probably come here. Pp. 41-48 deal with the Sâfi's desire for God, and his zeal in pursuing the path; various directions for the road are given, especially as regards the abandonment of the world and of self, and fixing the desires on God only; union with God is the goal. The abandonment of self is again the theme of pp. 50—51.

A portion of the book (pp. 51—53) is, curiously, here devoted to the interpretation of dreams; after which the author treats of the incompatibility of the two worlds, again of the abandonment of earth and self, and of the attainment of the utmost degree of annihilation (pp. 53—55). There follows a passage on the treatment of school-boys, a comparison with the learner on the Sâfi path, and an exhortation to strive in pursuing it (pp. 55—60). The next portion of **the** book (pp. 60—67) treats of charity and gifts as a form of renunciation, of relinquishing riches for God's sake; prosperity **is** injurious to the soul, and the world must be abandoned; possessions and friends are useless, and each must trust to himself; each will find **his** deserts hereafter, and receive the reward of what **he** has worked for here.

Pp. 67—80 treat of prayer, the preparation for which consists in purity of heart, humility, and dependence upon God. Prayer must come from the heart; the believer must be entirely absorbed in his devotions. Prayer must be humble; the believer must come in poverty and perplexity, and only so can receive God's kindness. A number of addresses to God follow, prayers for help, and humble applications to God on the part of the author. A few pages (80—82) treat of God's kindness in drawing men towards himself, though His ways may appear harsh at first. The progress of the

believer is described in a strain of hyperbole (pp. 82—83); and this portion closes with a few sections (pp. 83—86) — God's majesty and omnipotence somewhat after the manner of those in the earlier part of the book.

In pp. 86—87 the author speaks of the Qur'ān, and its excellence and sweetness. The letter however is not the essential; its true meaning is not to be discovered by reason alone. The Qur'ān is often dishonoured, especially by theologians, and by professional readers, who read it carelessly and without understanding it. A short section (pp. 87—88) on humility and self-effacement follows, and the book is brought to a close by a description of the godlessness of the world before the advent of Muḥammad (pp. 88—100), which serves to introduce the subject of the Second Chapter.

Though it must be admitted that the author is occasionally obscure, sometimes dull, and not infrequently prosaic, some fine sections and a larger number of short passages of great beauty are contained in this chapter; I may perhaps be permitted especially to refer to the sections "In His Magnification," pp. 18—19, and "On Poverty and Perplexity," p. 74; while as characteristic and on whole favourable passages may be mentioned "On His Omniscience, and His Knowledge of the Minds of Men," pp. 37—39; "On the Incompatibility of the Two Abodes," pp. 58—59; "On Intimate Friendship and Attachment," pp. 62—63; and certain of the addresses to God contained in pp. 74—77.

VI.—SARĀ'Ī'S PREFACE.

The author's Preface to the work, given in A and B, and occupying in the latter nearly thirteen closely printed pages, is here given in abstract. It was not, as will appear, written specially as an introduction to the *Ḥadīḡ*, but to his collected works.

After an opening section in praise of God, the author introduces the tradition, "When a son of Adam dies, his activity ceases, except in three things; a permanent bequest, and knowledge by which men are benefited, and pious sons who invoke blessings on him after his death." Considering these words one day, and reflecting that none of the three conditions was applicable to himself, he became sorrow-

ful, and continued for some time in a state of grief and depression. One day while in this condition, he was visited by his friend Ahmad b. Mas'ūd, who inquired the cause of his sorrow. The author told him that, not fulfilling any one of the above conditions, he was afraid to die; possessing not one of these three advocates at court, he would stand without possessions or adornment in the Presence of the Unity. His friend then began to comfort him, saying, "First let me tell you a story." Saad's replied, "Do so."

Ahmad b. Mas'ūd then related how one day a company of women wished to have audience with Fāṭima, Muḥammad's daughter. Muḥammad gave permission; but Fāṭima, weeping, said, "O Father, how long is it since I have had even a little shawl for my head? and that mantle that I had pieced together in so many places with date-leaves is in pledge with Shimon the Jew. How can I receive them?" But Muḥammad said, "There is no help; you must go." Fāṭima went ashamed to the interview, and came back in sorrow to her father; who was comforting her when the angels of Gabriel's wings were heard. Gabriel looked at Fāṭima and asked, "What is this sorrow? Ask the women, then, what garments they had on, and what thou." Muḥammad sent a messenger to the women, who returned, and said, "It was so, at the time when the Mistress of Creation bestowed beauty on that assembly, that the onlookers were astounded; though clothed, they seemed to themselves naked; and among themselves they were asking 'Whence came this fine linen, and from which shop this embroidery? What skilful artifice, what nimble-fingered craftsmen?' " Fāṭima said, "O my father, why didst thou not tell me, that I might have been glad?" He answered, "O dear one, thy beauty consisted in that which was concealed inside thyself."

"By my life," continued Ahmad, "such modesty was allowable in Fāṭima, brought up in seclusion; but here we have a strong and able man of happy fortune, one who is known as a pattern to others in both practice and theory! Though thou hast considered thyself naked, yet they have clothed thee in a robe from the wardrobe of Eternity. Is it proper for this robe to be concealed, instead of being displayed for the enlightenment of others?" And advertising to the saying, "When a son of Adam dies, his work is cut short, except in three things," he takes the three one by one. First, a con-

lending alms; but *'Every kindness is an alms; and it is a kindness that thou meet thy brother with a cheerful countenance, and that thou empty thy bucket into the pots of thy brother;'* that is, alms does not wholly consist in spreading food before a glutton, or giving some worthless thing to a pauper; it is a truer alms and a more imperishable hospitality to wear a cheerful countenance before one's friends; "and if others have the outward semblance of alms, thou hast its inward essence; and if they have ■■■ forth a table of food before men, thou hast set forth a table of life before their souls; so much for what thou sayest, 'I am excluded from a continuing alms!'"

Almad b. Mas'ud then takes up the second point, *knowledge that benefits*; and quotes, "*We take refuge with God from knowledge which does not benefit*" and "*Many a wise man is destroyed by his ignorance and his knowledge which does not advantage him.*" An example of knowledge that does not benefit he takes ■■■ science of metaphysics, a science tied by the leg to desire and notoriety, lying under the opprobrium of "*He who learns the science of metaphysics is a Asreth, and flies in circles in the air;*" as well as of the saying "*A science newly born, weak in its credentials,*"—"I have persecuted it for the sake of heresy, and no peace." Then similarly the science of calculation, a veil which diverts attention from the Truth, a curtain in front of the subtleties of religion; and the science of the stars, a science of conjectures and the ■■■ of irreligion, for "*Whoso credits a soothsayer has become an infidel.*" After a tirade against the ordinary type of learned man, he proceeds, "■■■ their falsifyings and terrorizings and imaginings and conjecturings are limited by their own defects; that philosophy of the law is cherished which is notorious over ■■■ the quarters and regions of the world; there is your '*knowledge that men benefit by*' | From earth to Pleiades who is there ■■■ any benefit ■■■ doctors!" He then tells Saad'i that he is master of a more excellent wisdom; "*the poets are the chiefs of speech;*" "*the gift of the poets comes from the piety of the parents;*" "*truly from poetry comes wisdom;*" and will have none of such sayings as "*poetry is of the affairs of Satan.*"

As to the third part of the tradition, and pious descendants to invoke blessings ■■■ him after his death, Almad says, "The sons which suffice are thy sons; what ■■■ born in the way of generation

and begetting is dearer than thy sons, or more honoured : Who has ever seen children like Ulino, all safe from the vicissitudes of time ? The sons of poets are the poets' words, as a former master has said—

' A learned man never desires son or wife ;

Should the offspring of both these fail, the scholar's offspring would not be cut off.'

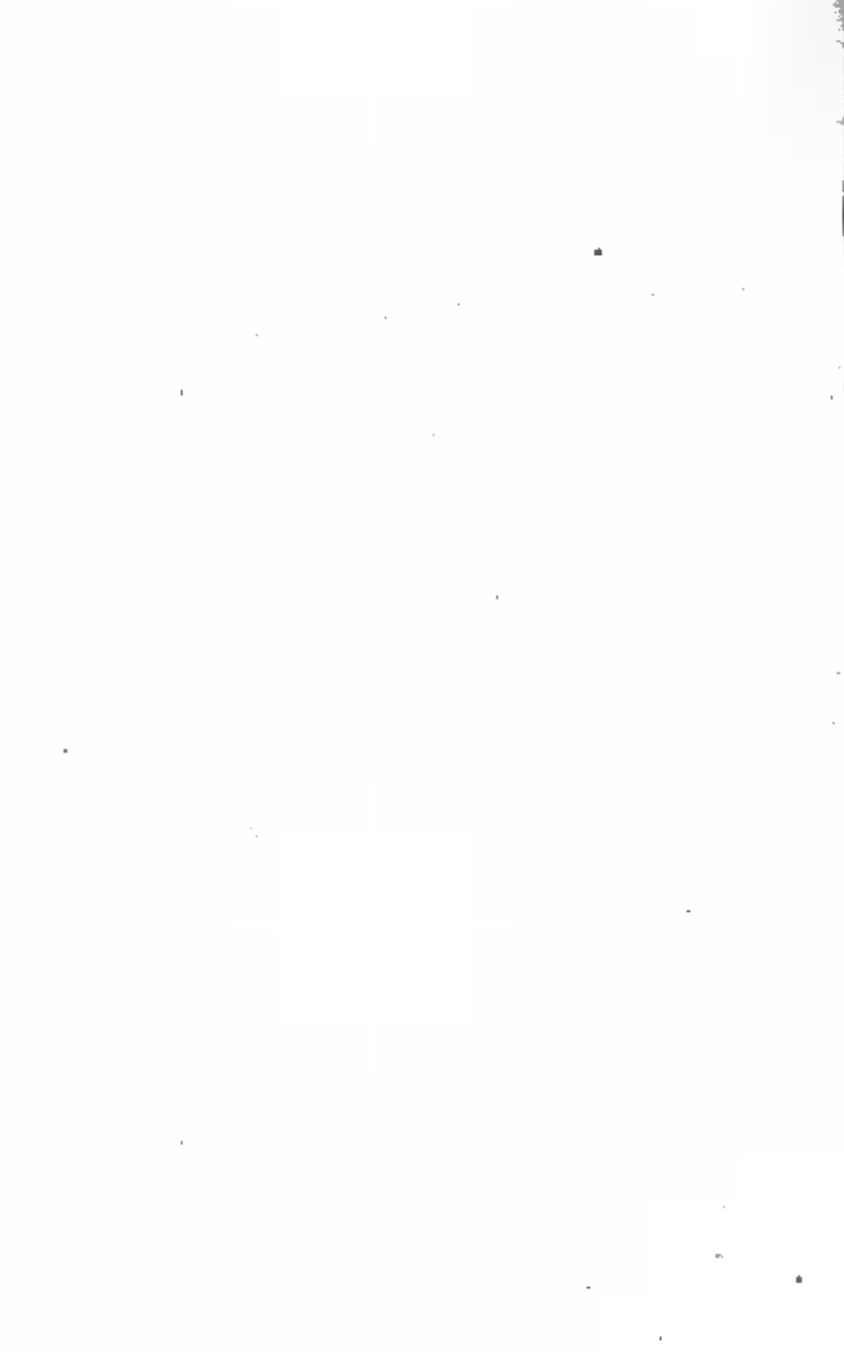
A ■■■ according to the flesh may be a disfigurement to a family ; but the ■■■ of intelligence and wisdom is an ornament to the household. These sons of yours you cannot disown."

He then asks Sana't why he has thus become a recluse, and indolent and languid. This languidness is indeed preferable to a total heedlessness and forgetfulness of God, though Matsubbi has said—

" I have not seen anything of the faults of men like the failure of those who are able to reach the road."

He asks Sana't not to bring forward the saying, "*Laziness is sweeter than honey*," but to hasten himself and collect and complete ■■■ poetical works.

Sana't tells us that he submitted himself to the advice of his friend, but brought forward the difficulties of house and food, since the work could not be performed friendless and homeless. Alarmed, Ma'sid thereupon built him a house, gave him an allowance for his maintenance for one year, and sent also a supply of clothing. He was therefore enabled to complete and arrange his writings free from all care and anxiety. The preface ends with the praise of his generous friend.



The First Book of the Ḥadīqatü'l-Ḥaḳīqat of Sanā'ī.

IN THE NAME OF GOD, THE MAJESTIC, THE COMPASSIONATE. 1

O Thou who nurtur'st the mind, who adorn'st the body, O Thou who giv'st wisdom, who show'st mercy on the foolish, Creator and Sustainer of earth and time, Guardian and Defender of dweller and dwelling; dwelling and dweller, all is of Thy creation; time and earth, all is under Thy command; fire and wind, water and the firm ground, all are under the control of Thy omnipotence, O Thou the Ineffable. From Thy throne to earth, all is but a particle of what Thou hast created; the living intelligence is Thy swift messenger.¹ Every tongue that moves within the mouth possesses life for the purpose of praising Thee; Thy great and adored names are a proof of Thy bounty and beneficence and mercy: Each one of them is greater than heaven and earth and angel; They are a thousand and one, and they are ninety-nine; each one of them is related to one of man's needs, but those who are not in Thy secrets are excluded from them. O Lord, of Thy grace and pity admit this heart and soul to a sight of Thy name!

¹ L refers to the saying of the Imām Ja'far (great-grandson of Hussein the son of 'Alī, considered by the Shī'as one of the twelve rightful Imāms), "This dome (referring to the heavens) is the dome of mankind; but God has many domes." The meaning then is, "Let one think that God's whole creation is comprehended in this one; and though the living intelligence is one of His swift messengers between His court and this earth, yet He has many others."

² "ملك بارز" the intelligence with the soul; perhaps referring to the Intelligence and the Soul which belong, in Muslim philosophy, to each of the nine Spheres or Heavens: cf. Gibb, p. 44.

Infidelity and faith, both travelling on Thy road, exclaim, He is alone, He has no partner. ¹ The Creator, the Bounteous, the Powerful is He; the One, the Omnipotent,—not like unto us is He, the Living, the Eternal, the All-knowing, the Potent, the Feeder of creation, the
 15 Conqueror and the Pardoner. He ——— movement, and causes rest; He it is who is alone, and has no partner; to whatever thing thou ascribest fundamental existence, that thou ascribest to be His partner; beware! ²

Our weakness is a demonstration of His perfection; His omnipotence is the deputy of His names. Both *He* and *He* ³ returned
 2 from that mansion of felicity with pocket and purse empty. What is there above imagination, and reason, and perception, and thought, except the mind — him who knows God? for to a knower of God, wherever he is, in whatever state, the throne of God is as a carpet under his abode. The seeing soul knows praise — folly, if given to other than the Creator; He who from earth can create the body,
 5 and make — wind ⁴ the regaler of speech, the Giver of reason, the Inspirer of hearts, who calls forth the soul, the Creator of causes;—generation and corruption, ⁵ — is his work; He is the source of — creation, and the place to which it returns; all comes from Him and all returns to Him; good and evil all proceeds to Him. He creates the freewill of the good and of the wicked; He is the Author of the soul, the Originator of wisdom; He from nothing created thee something; thou wert of no account, and He exalted thee.

¹ B quotes a verse of a certain Sufi, "I — astonished, for why is this sameness between faith and infidelity? The Ka'ba and the idol-temple are both lighted by the same lamp."

² "True existence is God; other existences exist only in an imagined existence. And whatever picture or conception of God's existence thou formest, if thou assert that He exists in that way, thou ascribest that He has a partner. For God is different from that, nor can anyone understand or imagine at all the mode of existence of His essence." L.

³ لا وهو the negation and affirmation of His existence. "The mansion of felicity is the plane of the absolute (مرتبة الحقائق) wherein is neither denial nor affirmation of belief," L.

⁴ i.e., the breath.

⁵ كبر وفساد the process of transmutation of the simple elements which is ever going on. Cf. Gibb, p. 47.

No mind can reach a comprehension of His mode of being; the 10
 reason and soul know not His perfection. The mind of Intelligence
 is dazzled by His majesty, the soul's eye is blinded before His per-
 fection. The Primal Intelligence¹ is a product of His nature,—it
 He admitted to a knowledge of himself. Imagination lags before
 the glory of His essence; understanding moves confused before His
 nature's mode of being. His fire, which in haughtiness He made
 His carpet, burnt the wing of reason; the soul² is a serving-man in 15
 His pageant, reason a novice in His school. What is — in
 this guest-house³ is only a crooked writer of the script of God.

What of this intelligence, agitator of trifles? What of this
 changing inconstant nature? When He shows to intelligence the
 road to Himself, then only can intelligence fitly praise Him. Since
 Intelligence was the first of created things,⁴ Intelligence is above all
 choicest things besides; yet Intelligence is but one word out of His 20
 record, the soul⁵ one of the foot-soldiers at His door. Love He per-
 fected through a reciprocal love; but intelligence He tethered even
 by intelligence.⁶ Intelligence, like us, is bewildered on the road to
 His nature, — us confounded. He is intelligence of intelligence, 25
 and soul of soul; and what is above that, that He is. How through
 the promptings of reason and soul and senses can one come to know
 God? But that God showed him the way, how could man —
 have become acquainted with Divinity!

¹ *أول* the Universal Intelligence or pure thought, the first emanation
 of the First Cause. Cf. CHbb, p. 17.

² *نفس* probably *أول نفس* or *نفس أول*, the Primal or Universal Soul, which
 flows from the Universal Intelligence.

³ *دكان*, the world.

⁴ According to the tradition, *The first thing God created was Intelligence*,
 L. That is, in the Muslim philosophy, the Universal Intelligence.

⁵ As above, the Universal Soul.

⁶ "The love of the lover is not perfected till he receives the love of the
 beloved; then love attains perfection. But reason lags in the valley of night
 and proof, and that some proof becomes a shackle for its feet. Hence the
 difference between love and reason; love is perfected by love itself, but reason
 is only bound by reason, and prevented from putting its foot beyond the things
 of reason, and has no power to perfect itself. But God knows if this is right,"
 L.

ON THE KNOWLEDGE OF GOD.

- 8 Of himself no one can know Him; His nature can only be known through Himself. Reason sought His truth,—it ran not well; impotence hastened on His road, and knew Him.¹ His mercy said, Know me; otherwise who, by reason and sense, could know Him? How is it possible by the guidance of the senses? How can a hut rest firmly on the summit of a dome? Reason will guide thee, but only to the door; His grace must carry thee to Himself.² Thou cannot not journey thence by reason's guidance; perverse like others, commit not thou this folly. His grace leads us on the road; His works are guide and witness to Him. O thou, who art incompetent to know thine own nature, how wilt thou ever know God? Since thou art incapable of knowing thyself, how wilt thou become a knower of the Omnipotent?³ Since thou art unacquainted with the first steps towards a knowledge of Him, how thinkest thou an omniscient of Him as He is?⁴
- 10 In describing Him in argument, speech is a comparison,⁵ and silence a dereliction of duty.⁶ Reason's highest attainment on His road is amazement;⁷ the people's riches is their zeal for Him.⁸

¹ "Impotence, acknowledging its inability, became the receptacle of divine mercy, and so succeeded in knowing Him; according to the saying "To be confounded in knowledge is knowledge," ■

² Had this line stood alone, I should have liked, in view of the next line and the general tenour of the whole, to amend *وغير رنگ* (for *رنگ*),

"■ travels but vainly to His door." See, however, I, 20 *def.*, where also reason is styled *رنگ*.

³ L refers to the tradition *من عرف الله فقد عرف ربه*, "he who knows himself knows his Lord,"

⁴ Reading, with H, *من*; others *من*, which makes the line tautological, or (adopting L's suggestion *من* *سأخلفه* is equivalent to *منع* brings in God's "works", which are not here under discussion.

⁵ So. of Him with something else, which is infidelity.

⁶ Hence the true believer is in a dilemma.

⁷ Referring to the words spoken, according to tradition, by Muhammad, "O Lord, increase my amazement in Thee," L.

⁸ "Till zeal becomes the stock-in-trade and capital of man's nature and character, he cannot claim to be a worshipper of the One," L; who also

Imagination falls short of His attributes; understanding vainly boasts her powers; the prophets are confounded at these sayings, the saints stupefied at these attributes. He is the desired and lord of reason and soul, the goal of disciple and devotee.¹ Reason is 20 as a guide to His existence;² all other existences are under the foot of His existence. His acts are not bounded by 'inside' and 'outside'; His essence is superior to 'how' and 'why.' Intelligence has not reached the comprehension of His essence; the soul and heart of reason are dust upon this road; reason, without 4 the cullirium of friendship with Him, has no knowledge of His divinity. Why dost thou instigate imagination to discuss Him? How shall a raw youth speak of the Eternal?

By reason and thought and sense no living thing can come to know God.³ When the glory of His nature manifests itself to reason, it sweeps away both reason and soul. Let reason be invested with 5 dignity in the rank where stands the faithful Gabriel; yet before all His majesty a Gabriel becomes less than a sparrow through;⁴

says that *jealous* may be referred to the Creator, and quotes 'So'd is jealous in honour, but I am more jealous in honour than So'd, and God than I'. *Jealous* 'jealous in honour', being one of the names of God; so, "but that God's jealousy for His own honour came to help the believer by removing false conceptions, who would keep his place or continue on his straight road, or be preserved from idolatry and infidelity?"

¹ Lit. 'travelle,' as on the road of God.

² The meaning, perhaps, being that the function of reason is a subordinate one; reason is a servant on the road, and can point the way. V. l, p. sup. and note; should the emendation of that line there suggested be adopted, this line would be brought into harmony by reading *U* or *ai* for *U* (which is at least doubtful, CHM having *le*).

³ Both reading and translation are unsatisfactory, but perhaps so (turn the alternative (v. crit. app.) "by reason and thought and sense no one but God can know God"; which I explain, "till reason and thought and sense become the instrument of God, and man the instrument of God's agency, he cannot by reason and thought and sense know God. Then, through God's agency, he comes to know God's nature by the means of reason and the rest.")

⁴ The meaning perhaps being that the author will not refuse a certain degree of authority and dignity to reason; but granting reason even archangel's rank, still that is as nothing before God's majesty.

reason arriving there bows down her head, the soul flying there folds her wing. The youth discusses the Eternal only in the light of his shallow senses and wicked soul; shall thy nature, journeying towards the majesty and glory of His essence, attain to a knowledge of Him?

10

ON THE ASSERTION OF THE UNITY.

He is One, and number has no place in Him;¹ He is Absolute, and dependence is far removed from Him; not that One which reason and understanding can know, not that Absolute which sense and imagination can recognise. He is not multitude, nor paucity;² one multiplied by one remains one.³ In duality is only evil and error; in singleness is never any fault.

15

While multitude and confusion remain in thy heart, say thou 'One' or 'Two,'—what matter, for both are the same. Thou, the devil's pasture, know for certain what, and how much, and why, and how! Have a care! His greatness comes not from multitude; His essence is above number and quality; the weak searcher may

¹ *مرغ* 'the bird', for *مرغ الاي* 'the bird of God', i.e., 'the spirit, the reasonable soul.'

² 'Not that God is numerically one, for numerical unity is circum-scribed and finite, while He is free and pure of circumscription and finity. Ahmed b. Yahya was asked, Is *Allah* the plural of *god* (the word used for 'One' in the text, and generally as applied to God). He said, I take refuge with God! *Allah* has no plural; and if it has, then it is *wahid* ('single'); and by its very nature single, to the degree that not even attributes can be discerned.' L.

³ 'Multiplicity does not befall God in respect of the multitudinous emanations that have proceeded from Him by way of manifestation of His essence and names and attributes, nor before the creation could *existence* be affirmed. He is that One, which manifests itself in many by interfusion in *existence*; yet multiplicity does not arise in His eternal existence is one only, and created existences all exist only in the mind. 'All things are with him God!' Absolute existence flows into and interfuses its own manifestations by emanation. 'There is *existence* but God, no being but God; everything perishes except His face.' L.

⁴ 'The numerical one, in which multiplicity and paucity are (potentially) contained, multiplied however often by itself, gives one; how then that Unity, which cannot be contained in the reason and understanding, manifesting itself so variously, be of the nature of?' B.

not ■■■ 'Is it' ■■■ 'Who' concerning Him. No one has uttered the attributes of the Creator, **HIE**,—quantity, quality, why, or what, who, and where. His hand is power, His face eternity; 'to come' 20 is His wisdom, 'the descent' His gift; 'His two feet are the majesty of vengeance and dignity, His two fingers are the effective power of His command and will.' All existences are subject to ■■■ omnipotence; all are present to Him, all seek Him; the motion of light is towards light—how can light be separated from the sun! 1

In comparison with His existence eternity began but the day before yesterday; it came at dawn, but yet came late. 1 How can His working be bounded by eternity! Eternity without beginning is a houseborn slave of life; and think not nor imagine that eternity without end (is more), for eternity without end is like to eternity without beginning.

How shall He have a place, in size greater or smaller! for place 5 itself has no place. How shall there be a place for the Creator of

1 The references are to Qur. 48: 10, 'The hand of God is above their hands;' Qur. 2: 109, 'Wherever ye turn there is the face of God;' Qur. 39: 23, 'And thy Lord comes with the angels, rank on rank;' and to the tradition of Mujahid: 'Our Lord, who is blessed and dwells above all, descends to the lowest heaven every night, at the time when the last third of the night remains, and says, Who calls to me, I accept his prayer; who asks aught of me, I grant it; and who asks pardon, I pardon him; until the dawn breaks.' 1.

2 The reference is to two traditions: 'The All-powerful places his foot on it, and it says, Enough, enough, enough,' and of Hell, which never becomes full, our reason saying 'Is there any more?' God's foot (add) here is explained to be either the number of the wicked whom God has doomed to Hell, (*shaklun janna*) as He has doomed believers to Paradise; or it may mean 'restraining' or 'withholding' (*qayy - qad*); that is, God restrains Hell from making the more; or perhaps subdues the holding of Hell. *Q.* 'to put one's

foot on a thing,' *qad qad shaklun*. The second tradition is 'The heart of the believer is between two of the fingers of the Merciful, whether He wishes to confirm it in the faith, or whether He wishes to turn it to error;' the two fingers being the two sets of God's attributes, those of awfulness and those of beauty. 1.

3 Other existences are compared to the rays of light of a lamp, which have no independent existence apart from the source of light.

4 By eternity without beginning, opp. to *ay*, eternity without end. "With reference to creation it came at dawn, i.e., early, but with reference to God's existence late." 1.

place, a heaven for the Maker of heaven himself? Place cannot attain to Him, nor time; narration can give no information of Him, nor observation. Not through columns is His state durable; His nature's being has its place in — habitation.

O thou, who art in bondage to form and delineation, bound by
 10 'He sat upon the throne';¹ form exists not apart from contingencies, and accords not with the majesty of the Eternal. Inasmuch as He was sculptor, He was not image; 'He sat' was, not throne, nor earth. Continue calling 'He sat' from thy inmost soul, but think not — is bound by dimensions; for 'He sat' is a verse of the Qur'ân,² and to say 'He has no place' is an article of faith. The throne is like a ring outside a door;³ it knows not the attributes of
 15 Godhead. The word 'speech' is written in the Book;⁴ but shape and voice and form are far from Him; 'God descends' is written in tradition, but believe not thou that He comes and goes; the throne is mentioned in order to exalt it, the reference to the Ka'ba is to glorify it.⁵ To say 'He has no place' is the gist of religion;⁶ shake thy head, for it is a fitting opportunity for praise.⁷ They pursue Husain with enmity because 'Alf spoke the word 'He has no place.'

¹ i.e., 'relying on a verbal interpretation, imagining a statue,' B. Qur. 20:4, 'The Merciful sitteth on his throne;' and 7:53, 'Verily your Lord is God, who created the heavens — earth in six days; and then ascended his throne.' The author continues the subject in the chapter 'On the likening of God,' p. 11, §. u, and note thereon.

² i.e., eternal as the Qur'ân is eternal. L.

³ i.e., a knocker in the form of a ring.

⁴ i.e., speech is attributed to God in the Qur'ân.

⁵ i.e., where God is spoken of as Lord of the Ka'ba the glorification of the Ka'ba is intended.

⁶ I think the meaning is that a recognition and acceptance of the implications of the saying 'He has no place' is the essence of the attitude of the truly spiritual believer. L explains the passage to mean that 'He has no place' is the street (شارع with shā-i 'arabī) of the produce of religion; this last being the good words and works which rise up to God, and are hence found in the street of 'He has no place.'

⁷ "Shake the head of praise at this saying, for — is impossible to utter a more excellent." —

⁸ L refers to 'Alf's saying 'Inquire of me concerning what is under the throne,' but gives none which corresponds to the text, and confesses his inability to give a satisfactory explanation of the line.

He made an earth for His creation in this form ; behold how He 20
has made a nest for thee ! Yesterday the sky was not, to-day it is ;
again to-morrow it will not be,—yet He remains. ¹ He will fold up
the veil of smoke in front of Him ;—' On a day we will fold up the
heavens ; ² breathe thou forth a groan. When the knowers of God ³
live in Him, the Eternal, they cleave 'behold' and 'He' in two
through the middle. ⁴

ON GOD AS FIRST CAUSE. ⁵

The course of time ■ not the mould whence issues His eternal
duration, ■■ temperament the cause of His benevolence ; ⁶ without
His word, time and temperament exist not, ■ apart from His favour
the soul enters not the body. This and that ⁷ both are wanting and ⁸
worthless ; that and this both are foolish and impotent. ' Old ' and
' new ' are words inapplicable to His essence ; He ■, for He contains
not of any existences except Himself. His kingdom cannot be known
to its limits, His ■ cannot be described even to its beginning ;
His acts and His nature are beyond instrument and direction, for
His Being ■ above ' He ' and ' He '. ⁹

Before thou wert in existence a greater than thou for thy sake
brought together the causes that went ■ form thee ; in one place 10

¹ L says *فيرا* is *فيرا* (فيرا), and D that this again is *فيرا* (فيرا). This seems highly improbable ; I think it stands for *فيرا*.

² Qur. 21 : 102.

³ ' He ' and ' He ', words which are instruments of peace, and useful as such, for the specification and presentation of Him. But the true ' He ' has an abode beyond these, which he cleaves ■ two and beyond which he passes. ⁴ L.

⁵ With the exception of M all MSS. and editions used by me have as title *في التبريد* ' On Holiness,' which is inapplicable. It has *في التبريد* in the red ink used for the headings, followed by *والتبريد*. In black, by another hand. I have adopted *في التبريد* with *في* in the meaning of ' precedence, priority,' here precedence in point of time and enumeration.

⁶ His benevolence is not due to His natural disposition, is not something as to which He has ■ choice ; it is His free choice, He being absolute master as regards His actions. ' If He wills, He does it ; and if He wills, He leaves it undone. ' L.

⁷ The revolution of time, and natural disposition, or human nature, ■ the authors of events.

⁸ ' He ' the creative word, God's instrument of creation.

under the heavens by the command and act of God were the four temperaments prepared; ¹ their gathering together is a proof of His power; His power is the draughtsman of His wisdom. He who laid down the plan 三 thee without pen can also complete it without colours; within thee, not in yellow and white and red and black, ² God has portrayed His work; and without thee He has designed 15 the spheres; of what?—of wind and water and fire and earth. The heavens will not for ever leave to thee thy colours,—yellow and black and red and white; ³ the spheres take back again their gifts, but the point of God 一 for ever; ⁴ He who without colours drew thy outlines will never take back from thee thy soul. By His creative power He brought thee under an obligation, for His grace has made thee an instrument of expression of Himself: He said, 'I was a hidden 20 treasure; creation was created that thou mightest know me; ⁵ the eye like to a precious pearl through kāf and nūn He made a mouth 一 with Yā Sūn.⁶

¹ The four temperaments which enter into man's nature, in accordance with the preponderance of one or other of which his natural disposition manifests itself.

² "But in the soul of man, which is incorporeal, not material," L. The colours represent the four humours, yellow bile, phlegm, blood, and black bile, H.

³ V. sup., i.e., thy bodily life.

⁴ i.e., the immortal soul remains; cf. three lines back.

⁵ 'He,' هو, H. 'I': cf. p. 4, l. 22. 'He' noun, for adverb. The reference is to the tradition according to which God said, 'I was a hidden treasure, and I desired to become known; and I created creation that I might be known.'

⁶ Kāf and nūn are the initials of the word 'kun.' 'He,' by which God created all things: yā and sūn are the initials of two letters, of unknown significance, which stand at the beginning of the 36th sūra of the Qur'ān, and give their name to the sūra; the sūra Yā Sūn is held in great honour as being, according to a tradition of Muhammad, 'the heart of the Qur'ān.' The meaning of this line is not clear to the commentators, who (reading كُنْ) translate in various ways: (a) 'made the eye a mouth full of Yā Sūn,' eye and mouth resembling each other, one being guarded by a row of teeth, the other by a row of eyelashes, both of which, moreover, resemble the letter sūn (س) in being a row of projections; (b) or, construing similarly, the meaning may be that when the mouth full of teeth is viewed by the eye, the latter by reflection of the precious pearl of the teeth becomes full of Yā Sūn; (c) or 'the mouth filled with Yā Sūn was made, through its precious pearls, by the creative word kun, (a delight) to the beholding eye;' (d) or by this eye man may be meant, who

Shew no purse and tear not thy veil ; hark no plate and buy not blandishment.¹ All things are contraries, but by the command of God all travel together on the same road ; In the house of non-existence² the plan of all is laid down for all eternity by the command of the Eternal ; four essences, through the exertion of the seven stars, become the means of bodying forth the plan.³ Say, The world of evil and of good⁴ proceeds not except from Him and to Him, nay, is Himself. All objects receive their outline and form from Him, their material basis as well as their final shape.⁵ Element and material⁶ substances, the form and colours clothing the four elements,—all things know as limited and finite, as but a ladder for thy ascent to God.

ON PURITY OF HEART.⁷

Then, since the object of desire exists not in any place, how canst thou purpose to journey towards Him on foot ? The highroad by which thy spirit and prayers can travel towards God lies in the polishing of the mirror of the heart. The mirror of the heart becomes⁸ not free from the rust of infidelity and hypocrisy by opposition and hostility ; the burnisher of the mirror is your steadfast faith ; again, what is it ? It is the unsullied purity of your religion. To him in

is the eye by which God is seen ; as Rumi says " Man is the eye which sees the eternal light." Among so many I may perhaps add neither ; seeing with *O* *جو* the meaning may be that through His creative power He made of the eye, in its purity and clearness like a precious pearl, a mirror full of the effluence of praise ; the eye receives the manifestation of God as revealed in creation, and praises Him.

¹ 'Purse' stands for a lust after the arguments of philosophers and sages ; 'veil' is belief and faith ; the 'plate' is that of the daffled and polluted fragments, that is the sayings, of the so-called wise ; and 'blandishment' represents the decoits and decoys of these. L.

² The influence of the planets on the elements results in the formation of the three classes of natural objects, animal, vegetable and mineral. O/. Gibb, p. 48.

³ Of darkness and of light, of the present world and that which is to come. L.

⁴ 'Body' is compound of matter, sayings (& say), and form ; the compound here is called *pesher*, the final shape. O/. Gibb, p. 48.

⁵ Adopting an elucidation of M's title, which is the only one which has any reference to the subject-matter.

whose heart is no confusion the mirror and the form imaged will not appear as the same thing ; although in form thou art in the mirror, that which is in the mirror is not thou,—thou art one, as the mirror
15 is another. The mirror knows nothing of thy form ; it and thy form are very different things ; the mirror receives the image by — of light, and light is not to be separated from the sun ;—the fault, then, is in the mirror and the eye.¹

Whoso remains for ever behind a veil, his likeness is as the owl and the sun. If the owl is incapacitated by the sun, it is because of its — weakness, not because of the sun ; the light of the sun is spread throughout the world, the misfortune comes from the weakness of the bat's eye.

20 Thou seest not except by fancy and sense, for thou dost not even know the line, the surface and the point ;² thou stumblest on this road of knowledge, and for months and years remainest carrying a discussion ; but in this matter he utters only folly who does not know the manifestation of God through his incarnation in man.

3 If thou wishest that the mirror should reflect the face, hold it not crooked and keep it bright ; for the sun, though not niggardly of his light, seen in a mist looks only like glass, and a Yusuf³ more beautiful than an angel seems in a dagger to have a devil's face. Thy dagger will not distinguish truth from falsehood ; it will not serve thee as a
4 mirror. Thou canst better see thy image in the mirror of thy heart than in thy clay ; break loose from the chain thou hast fastened thyself with,—for thou wilt be free when thou hast got clear from thy clay ; since clay is dark and heart is bright, thy clay is a dustbin and thy heart a rose-garden. Whosoever increases the brightness of thy heart brings nearer God's manifestation of Himself to thee ; because Abū Bakr's purity of heart was greater than others', he was favoured by a special manifestation.⁴

¹ The fault which occasions this confusion between mirror and object imaged cannot be in the light, which, coming from the sun, is pure and faultless.

² "Thou knowest not the very elements of geometry and of common knowledge ; how then canst thou attain to a knowledge of God, whom thought and sense cannot find out ?" L.

³ Yusuf or Joseph is the type of beauty among Muslims.

⁴ Referring to the following tradition ; "Said the Prophet (may God

ON THE BLIND MEN AND THE AFFAIR OF ■■■ ELEPHANT.¹ 10

There was a great city in the country of Ghūr, in which all the people were blind. A certain king passed by that place, bringing his army and pitching his camp ■ the plain. He had a large and magnificent elephant to minister to his pomp and exultation, and to attack in battle. A desire arose among the people to see this monstrous elephant, and a number of the blind, like fools, visited it, 15 every one running ■ his haste to find out its shape and form. They came, and being without the sight of their eyes groped about it with their hands; each of them by touching one member obtained a notion of some one part; each ■ got a conception of an impossible object, and fully believed his fancy true. When they returned to the people 20 of the city, the others gathered round them, all expectant, so misguided and deluded were they. They asked about the appearance and shape of the elephant, and what they told all listened to. One ■ asked him whose hand had come upon its ear about the elephant; he said, It ■ a huge and formidable object, broad and rough and spreading, like ■ a carpet. And he whose hand had come upon its trunk said, I have found out about it; it is straight and hollow in the middle like a pipe, a terrible thing and an instrument of destruction. And he who had felt the thick hard legs of the elephant said, As I have 5 it in mind, its form is straight like a planed pillar. Every one had seen some one of its parts, and all had ■ it wrongly. No mind knew ■ the whole,—knowledge is never the companion of the blind; all, like fools deceived, fancied absurdities.

Men know not the Divine essence; into this subject the philosopher 10 sophers may not enter.

ON THE ABOVE ALLEGORY.¹

One talks of 'the foot', the other of 'the hand', pushing beyond all limits their foolish words; that other speaks of 'fingers' and 'change

poor blessings on him and his family and preserve him). O Abd Bakr, God has given thee his greatest blessing. He said, What is his greatest blessing? He replied, Verily God manifests himself to everybody in general, but He manifests himself specially to thee." L.

¹ For a verse translation of this story, see Prof. Browne's 'A Literary History of Persia,' vol. II., p. 310.

² H's title. That found, with variations, in other MSS., was probably

of place' and 'descending', and of His coming — an incarnation. Another considers in his science His 'settling himself' and 'throne' 15 and 'couch', and in his folly speaks of 'He sat' and 'He reclined', making of his foolish fancy a bell to tie round his neck. 'His face' says one; 'His feet' another; and no one says to him, 'Where is thy object?' From all this talk there comes altercation, and there results what happened — the case of the blind men and the elephant.

Exalted be the name of Him who is exempt from 'what' and 'how': the livers of the prophets have become blood.¹ Reason

originally a pious annotation in the margin. In A it runs 'On the Imam; early it is in accordance with reason, and its manner unknown; and better it is if it is commanded by authority.' The chapter is an attack upon the anthropomorphites, whose arguments were drawn from the many allusions in the Qur'ān to God's bodily members, His face, hands, feet, etc.; and also especially from the word *istawa* (istafā, *istafā*), translated as 'He sat, settled himself' on the throne, or 'He ascended' the throne (v. am, p. 6, l. 8, nqq.) These passages were a perpetual source of dispute in Islam; see, on the early disputes of the orthodox with the Mu'tazilites on this subject, Macdonald's 'Development of Muslim Theology and Jurisprudence,' p. 147; and, for the way in which the *istafā* was explained, cf. the creed composed by al-Qurashī, given in the same book, p. 301: 'He is seated firmly upon his throne, after the manner which He has said, and in the sense in which he willed a being seated firmly, which is far removed from contact and fixity of location and being established and being enveloped and being removed. The throne does not carry Him, but the throne and those that carry it are carried by the grace of His power, and mastered by His grasp. He is above the throne and the heavens, and above everything unto the limit of the Pleiades, with an abode near which does not bring Him nearer to the throne and the heavens, just as it does not make Him further from the earth and the Pleiades.' For Malik b. Anna's dictum upon the *istafā* v. op. cit., p. 180.

L furnishes us with an example of the sense used in the interpretation of the passages, inasmuch as he translates *istafā* as equivalent to *istafā*, i.e., 'the possession of absolute power', and says that the reason why the throne is mentioned (in the passages of the Qur'ān where, according to the usual translation, we read that 'God sat upon the throne') as being that over which God has absolute power, is that the throne is the greatest and mightiest thing of all creation. Saad'i himself, v. text, is content simply to say that the passages are allegories.

¹ i.e., the prophets are in deep affliction, because even they have not attained to the heights of the knowledge of God. Cf. p. 2, l. 18.

hamstrung by this saying; ¹ the sciences of the learned are folded up. All have come to acknowledge their weakness; woe to him ²⁰ who persists in his folly! Say, It is allegorical; depend not on it, and fly from foolish conceptions. The text of the Qur'an—we believe it all; and the traditions—we admit the whole of them.²

OF THOSE WHO HEED NOT.

10

A discerning man questioned one of the indifferent, whom he saw to be very foolish and thoughtless, saying, Hast thou ever ■ saffron, or hast thou only heard the name? He said, I have it by me, and have eaten a good deal of it, not once only, but a hundred times and more. Said the wise and discerning man to him, Bravo, ⁵ wretch! Well done, my friend! Thou knowest not that there is a bulb ■ well! How long wilt thou wag thy head in thy folly!³

He who knows not his own soul, how shall he know the soul of another? and he who only knows hand and foot, how shall he know the Godhead? The prophets are unequal ■ understanding this matter; why dost thou foolishly claim to do so? When thou hast ¹⁰ brought forward a demonstration of this subject, then thou wilt know his pure essence ■ the faith; * otherwise what have faith and thou in common? thou hadst best be silent, and speak not folly. The learned talk nonsense all; for true religion ■ not woven about the feet of everyone.

ON THE STATE OF ASCENT.⁴

Make not thy soul's nest in hell, nor thy mind's lodging in deception; wander not in the neighbourhood of foolishness and ¹⁵

¹ i.e., the revelation of God as infinite and absolute.

² So, 'though we reserve the right of interpreting them as allegories.'

³ Saffron is manufactured from the dried stigmas and part of the style of the saffron crocus, about 4,000 flowers being required to give an ounce of saffron. It has been used as a perfume, a dye, and a medicine, as well as in cookery, e.g., mixed with rice, or in curries. The point seems to be that the man knew nothing of saffron except its condition after having been prepared for use.

⁴ Again insisting that to conceive of God aright is the foundation of religion.

⁵ M's title; the title, and the number and order of the lines differ considerably in the various MSS.

absurdities, nor by the door of the house of vain imagining. Abandon vain conceits, that thou mayest find admission to that court; for that mansion of eternity is for thee, and this abode of mortality is not thy place; for thee is that mansion of eternity prepared,—abandon to-day, and give up thy life for to-morrow's sake. This world's evil and good, its deceit and truth, are only for the ignoble among the sons of Adam.

20 To a high roof the steps are many,—why art thou contented with one step? The first step towards it is serenity, according to the attestation of the lord of knowledge;¹ and after it thou comest to the second step,—the wisdom of life, of form and matter.²

11 Know thou the truth,—that there is not in the world for the offspring of Adam a better staircase to mount the eternal heaven by, than wisdom and work. The wisdom of life makes strong the mind for both the upper and the lower abode: strive thou in this path, and although thou do not ■ in that,³ yet thou shalt not do amiss.

8 Whoso sows the seed of sloth, sloth will bring him impiety for fruit; whose took unto himself folly and sloth, his legs lost their power and his work failed: I know nothing worse than sloth; it turns Rustams into cowards. Thou wast created for work, and a robe of honour ■ ready out for thee; why ■ thou content with tatters? Why 10 wilt thou not desire those striped garments of Arabia? Whence wilt thou get fortune and kingdom when thou art idle sixty days a month?⁴ Idleness in the day, and ■ at night,—thou wilt hardly

¹ i.e., Muhammed. 'Serenity' in *سكينة*, more commonly 'mildness', but v. inf., p. 11, l. 14 sq. The tradition runs, 'Exalted be 'Thou, we praise Thee for thy serenity (or mildness), then for thy knowledge; exalted be 'Thou, we praise Thee for thy clemency, then for thy power.' B.

² i.e., as I think, 'the wisdom of this world'. I have ventured to read *فكر و عمل* for *فكر و عمل*, the reading of the ■■■ and lithographs. Cf. *فكر و عمل* three lines lower.

³ 'This path,' the path of wisdom and work; 'that,' the higher spiritual life.

⁴ 'Counting the nights as equal with the days; for to the traveller on this road a night is equal to a day,—nay, for the performance of acts of devotion and worship ■ brighter than the day,' I, who probably sees ■ the passage an exhortation to strenuous endeavour in the spiritual life, ■ B, who explains *فكر و عمل* (l. 3) as 'spiritual wisdom', certainly does. I think, however,

reach the throne of the Sassanians. Know that handle of club and
hilt of sword are crown and throne to kings who know not the moisture
of weeping eyes ;¹ but he who wanders about² after money and a
meal oranges ignoble and vile before a clenched fist.

Possessing knowledge, possess also serenity * like the mountain ;
be not distressed at the disasters of fortune. Knowledge without 15
serenity is an unlighted candle, both together are like the bee's
honey ; honey without wax typifies the noble, wax without honey
is only for burning.*

Abandon this abode of generation and corruption ; * leave the pit, and make for thy destined home ; for on this dry heap of dust is a mirage, and fire appears in water. The man of pure heart unites the two worlds in one ; the lover makes but one out of all three shades.*

«Այս գիտ հանդեսը ներկայումս և շուտով տեսնելիք իր լավագույն թղթի փաթեթը իմ առ անձիս և ձեր ին ներառած»:

ام صریح کتابت ال چشم گم بانی

گوردی ای مے آں ایں سہاگہاں ایں ایں گوردیوں ۵

שלום, 'modernizm' איז אן אידעאָלאָגיע וואָס גלייבט אז מען קען אַלעס אַרבעטן אַרױס אױף אַן אַנטי־אָטאָרעטער אַרײַז. אַזוי ווי אַלע אַנדערע אַרײַזן, איז אַזױס אַרײַז אַלעמאָל אַן אַנטי־אָטאָרעטער אַרײַז.

4. 4122.

* The following apparently is in complete knowledge and certainty together
to the honey-combs; and hence I found **شبه زنبور** for **شبه زنبور**
(the honey and the bee). In the DIB. and bilingual edition;
while I explain by saying that "the combination of knowledge and certainty
to honey and bee exists about through the close connection and dependence
between honey and bee. Knowledge being the work of the neglected needle,
this may be the honey, the work's displacement in the honey-combs and
certainty will be the honey, the work's displacement in the honey-combs and
this may be what is meant by saying that honey without work **عسل بدون کار**
(عسل بدون کار), i.e., typical the single-minded, who are above
from care, or free from low realization.

¹ *Op.*, p. 2, l. 11.

* Cf. p. 2, l. 4.
 † The lines here put at the end of the chapter is evidently one of place where it is found (after p. 11, l. 4) in the MSS. 'The two worlds are this and the next; the three worlds, according to B, are *na'at*, *ma'ad*, and *galgal*; the worlds of mankind, of angels, and of might. The five worlds of the *Qum.* also sometimes reckoned — three or two, are five different planes of existence, which have in some Bibles an ill-deserved. V. Glib, pp. 64-66. L. however, supposes it possible, from the reduplication of *na'at*, that by *na'at* is meant the four worlds of *na'at*, *ma'ad*, *galgal*, and *galgal* (Godhood);

Whoso is fenced around by divine aid, a spider spreads its web before him ;¹ ■ lizard utters his praise, a serpent seeks to please him.²
 12 His shoe treads the summit of the throne ; his ruby lip is the world's

and similarly by *Jinn* and the ten stages of repentance, diminishing and patience, fear and hope, poverty and plenty, truth and sincerity, non-attachment and contemplation, reflection and deliberation, the acknowledging of the Unity and resurrection, love and desire, and the remembering of death. The meaning of the line, he states, lies in the implication of the speed attributed to the traveller. It seems more probably to mean that all conditions whatever are alike to the saint and lover, who find heaven everywhere. "Lover," as usual, in its mystical sense.

Referring to an incident in the flight of Muhammad and Abd Bakr to Medina; during the month they took refuge in a cave on the mountain of Abd Qubeis near Mecca, in front of which a spider wove its web. The searchers, supposing that the spider's web indicated that no one had entered the cave for some time, passed on without exploring it. 12.

It explains these allusions. The *Harer* ■ a reference to the story told in Mir Jamsid's *Jinn* ■ *Harer*, on the authority of b. 'Abdellah and 'Abdullah b. 'Umar : that an Arab hunter had caught a lizard, which he was taking home to sell and eat. Finding a number of people, he was told, on enquiring, "This is Muhammad b. 'Abdullah, who claims to be a prophet." He opened the crowd, and addressed Muhammad, "O Muhammad, I swear by Life and 'Umm that I will not believe ■ then till this heart believes in thee," and threw down the lizard before him. As it was running away, Muhammad said, "O lizard, approach." The lizard turned, and in clear Arabic said, "Zabihna wa su'daina." Muhammad asked, "Whom dost thou worship?" It answered, "That God whose throne is in the heavens, whose power is in the earth, whose ray is in the sea, whose mercy is in Paradise, and whose torment and punishment is in Hell." Muhammad asked, "Who am I?" The lizard answered, "The messenger of God and seal of the prophets; ■ who believe in thee shall find felicity and salvation, and all who call thee liar shall perish." The hunter was astonished, and said, "I seek no other sign;" and acknowledged the new God and Muhammad as his messenger.

The snake refers to the story told by traditionists and biographers, that as Muhammad ■ returning with his army from Tabuk, a large and terrible snake came out into ■ road. The ■ was much frightened, and Muhammad himself was careful to keep his camel away from it. The snake went off, and as it did so, raised its head, turned towards them, and lowered its head again. Muhammad said, "This is one of the jinn who came to me and listened to the Qur'ān (referring to his journey back from Tā'if, after his

fitting ornament; in his mouth poison becomes sugar; in his hand a stone becomes a jewel.* Whoso lays his head on this threshold places his foot on the head of things temporal; wise reason is powerless to explain these things, for all are powerless who come not to this door. I fear that through thy ignorance and folly thou wilt one day † be left helpless on fire; ‡ thy ignorance will deliver thee to the fire; see how it is administering the aspidochelone § and popples to thee.

Thou hast seen how in the middle of a morsel of food that one eats there will appear a grain of wheat, which has survived the attack of locust, and bird, and beast, has seen the heat of heaven and the glow of the oven, and remained unchanged under thy millstone. Who preserved it? God, God. He is a sufficient protector for thee,— 10 for possessions and life and breath; thou art of His creation, that is

enjoining thee); it came to greet me as we passed his dwelling; now it greets you, return this salutation." They did so, and Muhammad said, "I am the servant of Allah, whoever they are."

‡ Referring to the story of Muhammad's being given poisoned meat by a Jewess of Khairan. As also to this mysterious vision how in the way of Abd'el-Balut's migration, when Khalid b. Walid was denigrating a certain sect, an aged man named 'Abdu'l-Hadi came to greet with him Khalid saying something in his hand which was it not, and was told by 'Abdu'l-Hadi that it was poison; which he intended to take in case Khalid's answer was unbecomingly facetious, rather than in the manner of bad news to his people. Khalid asked for it, and on obtaining it, swallowed it; after remaining in a swoon for an hour, he recovered. He also relates how 'Umar, on receiving a phial of poison from the Roman Emperor, swallowed it in Muhammad's presence without receiving any harm.

* As in many instances in the lives of the saints. For example, Ishak al-Din Rumi in an assembly of dervishes took up a handful of earth, and threw it onto the dwell of the dervishes who was clanging in contrary, whereupon his dervish became full of gold. Says the author of the *Kashfu'l-Mystajib*, "I asked Imam Abd'el-Qasim Qasbi concerning the commencement of his ecstatic experiences. He said, 'One day visited a stone for the window of my house, and every stone I picked up became a gem.' " And such things are common to the experiences of the saints. †.

‡ The bridge, since then a hair and sharper than a sword, laid over the midst of hell, over which all must pass after the judgment, and from which the wicked, missing their footing, will slip down into hell.

§ *كوكب*, a term which indicates prolonged sleep in the medical propension cold and dry. †.

enough. If thou procurest dog and chain thou canst overcome the antelope of the desert, and in thy trust and sincere belief in this thou art free from anxiety ■ regards a maintenance and livelihood : I say to thee,—and with reason and judgment, ■ that thou mayest not shut the door of thine ear against my words,—Thy trust in dog and 18 chain I see is greater than in the All-hearing and All-seeing ; the light of thy faith, if standing on this foundation, is given ■ to destruction by a dog and a thing of iron.

THE PARABLE OF THOSE ■ GIVE ALMS.

A certain wise and liberal man gave away an many bags of gold before his son's eyes that when he saw his father's munificence he broke forth into censure and remonstrance, saying, Father, where is 20 my share of this ? He said, O son, in the treasury of God ; I have given to God thy portion, leaving no executor and none to divide it with thee, and He will give it thee again.

He is Himself ■ Provider and our Master ; shall He not suffice us, both for faith and worldly goods ? He is no other than the disposer 13 of our lives ; He will not oppress thee,—He is not of those. To everyone He gives back seventy-fold ; and if He closes one door against thee, He opens ten.

ON THE CAUSE OF OUR MAINTENANCE.

Seest thou not that before the beginning of thy existence God the All-wise, the Ineffable, when He had created thee in the womb gave 5 thee of blood thy sustenance for nine months ? Thy mother nourished thee in her womb, then after nine months brought thee forth ; that door of support He quickly closed on thee, and bestowed ■ thee two better doors, for He then acquainted thee with the breast,—two fountains running for ■ day and night ; He said, Drink of these both ; and and welcome, for it is not forbidden thee. When after two years 10 she weaned thee, all became changed for thee ; He gave thee thy sustenance by means of thy two hands and feet,—‘ Take it by means of these, and by these go where thou wilt ! ’ If He closed the two doors against thee, it is but right, for instead of two, four doors have appeared,—‘ Take by means of these, by those go on to victory ; go seek thy daily bread throughout the world ! ’

When suddenly there comes on thee thy appointed time, and the things of the world all pass away, and the two hands and feet fall in their office, to thee in thy helpless state He gives an exchange for ■■■■ four. Hands and feet are shut up in the tomb, and eight 15 heavens become thy fortune; eight doors are opened to thee, the virgins and youths of Paradise come before thee, that going joyfully to any door thou wilt thou mayest lose remembrance of this world.

O youth, hear this saying, and despair not of God's bounty. If God has given thee knowledge of Himself and put belief within thy heart, the robe of honour¹ which is to thee like thy wedding-garment 20 He will not take from thee on the day of resurrection. If thou hast neither learning nor gold, yet hast this, thou wilt not be destitute. He will bring thee to glory,—thou shalt not be disgraced; He will not thee in honour,—thou shalt not be despised. 'Thy possessions,— 14 give not thy soul to their keeping; what He has given thee, hold thou fast to that. Thou layest up treasures,—thou shalt not see it again; if thou gavest it to Him, He would give it thee again. Thou puttest gold in the fire,—it burns up the dross; so He burns thy pure gold; when He has burnt out the bad, the good He gives to thee; fortune bends down her head to thee from the skies. The more enduring the 6 benefit afforded by the fire, the kinder on that account is He who kindles the fire; thou knowest not what is good nor what bad; He is a better treasurer for thee than thou for thyself. A friend is a serpent; why seekest thou his door? the serpent is thy friend; why fleest thou from it in terror?

O seeker of the shell of the pearl of 'Unless', lay down clothing and life on the shore of 'Not';² God's existence inclines only towards him who ■■■■ ceased to exist; non-existence is the necessary provision for the journey. Till in annihilation thou lay aside thy cap³ thou 10 wilt not see thy face on the road to eternal life; when thou becomest nothing, thou runnest towards God; ■■■■ path of mendicancy leads up

¹ i.e., belief, religion (given in E).

² The line supplies the preceding, "thou knowest not what is good nor what bad."

³ 'Unless' and 'Not' to imply affirmation and negation; i.e., 'first enter the world of annihilation, that so thou mayest find the jewel of eternal life.' B.

⁴ On the metaphor of the cap cf. p. 87, l. 5 seq.

himself, but His grace leads him; His grace will guide thee to the end, and then the heavens will be thy slave. Know that it is He who makes the soul prostrate itself, as even through the sea the clouds give bounteous rain.¹

[ON THE STRENGTH OF THE SEAL.]²

Dost thou desire thy collar of lace to be washed, then first give thy coat to the fuller.³ Strip off thy coat, for on the road to the King's

in the commentators of the notes in *Sale*. The sat. continues to, was a prophet in the sense of acting as a warning to the sin, turning them towards the one God and strengthening their belief in Him; and the dog of the text is the dog who was their companion in the cave.

Or, he, the reference may be to the six guests of Shakh Akh Far Zanjali; who had a cat, which on the arrival of visitors used to draw one for each person, and the sufi used accordingly to put one cap for each man. One day there was one person too many for the number of plates set; whereon the cat came in, snatched each one, and made urine against one of them. On investigation this one was found to be an unbeliever. This same cat was present one day when a black snake fell into the cauldron where milk and rice were cooking; the satonah took no notice of the cat's snarling and evident perturbation; and finally the cat jumped into the cauldron and died. On emptying it, the snake was discovered.

The dog, in conclusion, may be the dog of the following story. Shakh Najm'd-Din Khat of Nakhshab was one day discussing with his disciples the story of the One and the dog of the sleeper. One of the circle, Shakh Bulu'd-Din Hamid, observed to wonder in himself, if in that company there were any one whose companionship could make an impression on a dog (for association with those seven pious men was supposed to have effected that dog). Knowing by his infatigable gifts what was passing in his mind, Shakh Najm'd-Din rose and went to the door of the cell; a dog came up to him and wagged its tail. The dog looked at it, whereon its nature became changed; it became hostile itself, left the dog, went to the graveyard, and there rubbed its head on the ground. Wherever it went, subsequently, fifty or sixty dogs accompanied it in silence and great respect. It lived a long time thus, and finally died.

¹ The comparison is with the clouds prostrating themselves on the earth = rain. *ḥāṭṭ* = 'abundant rain'; *ḥāṭṭ* = 'liberality.' While the latter is the appropriate rhyme to the preceding *ḥāṭṭ*, probably both senses were present in the author's mind.

² There is no title in the original which fits this section, which appears as part of a long chapter entitled 'Also of the Right Guidance.'

³ *ḥāṭṭ*, 'lace, harness, hem or other ornaments of gold or silk round the edge or collar of a garment,' (Gloss in B. *ḥāṭṭ*). I and others read

gate there are many to tear it. At the first step that Adam took, the wolf of affliction tore his coat: when Cain became athirst to oppress, did not Abel give up his coat and die? Was it not when Idris¹ threw off his coat that he saw the door of Paradise open to him? When the Friend of God remorselessly tore their garments² from star and moon and sun, his night became bright as day, and the fire of Nimrod became a garden and a rose-bower. Look at Solomon, who in his justice gave the coat of his hope to the fuller;³ jinn and men, birds and ants and locusts, in the depth of the waters of the Red Sea, on the tips of the branches, all raised their face to him, all became subservient to his command; when the lustre of his nature had been burnt in the fire of his soul,⁴ the heavens laid his body on the back of the wind.⁵

When the venerable Moses, reared in sorrow, turned his face in grief and pain towards Midian, in bodily labour he tore off the coat from his anguished heart. For ten years he served Shu'ub,⁶ till the door of the inviolable was opened to his soul. His hand became

—as for *Idris*, mixed perhaps by *Is* which also means 'surrendering'. *qaf* is used here and in subsequent lines for the garment of borrowed existence and pride and self; the section thus indicates the giving up of the world and of self in order to obtain an undying honour and distinction.

¹ A prophet mentioned twice in the Qur'ān, and identified with Enoch.

² Of borrowed existence; and saw the heavenly vision for what they were. The Friend of God is Abraham; for his story of how he rebuked the idolatry of his people, and for so doing was thrown by Nimrod into a fire, which was powerless to harm him, see Qur. ii: 74-82; 19: 42-51; 21: 52-75 and the commentators thereon *op. cit.* See also for the Jewish origin of this stanza cf. *Criger's 'Judean and Talmud'*, Eng. tr., Madras, 1808, pp. 116, *seq.*

³ The example does not seem to be quite in all points with the preceding and succeeding; since Abraham is here said to have torn his coat from sun, moon, and stars.

⁴ The act of reunciation here referred to may be Solomon's slaughter of a thousand wives, which he was inspecting one afternoon, and in doing so forgot the afternoon prayers. In his repentance he slew all the horses, and God thereupon gave him power over the wind, which travelled whomever he commanded it.

⁵ *i.e.* when he reported.

⁶ See, for Solomon, Qur. 21: 81-82; 27: 16-46; 38: 20-30; 34: 11-18.

⁷ So Jathra is called by the Muslims.

bright as his piercing eye; he became the crown on the head of the men of Sinai.¹

When the Spirit,² drawing breath from the spiritual ocean, had received the grace of the Lord, he sent his coat to the cleanser of hearts at the first stage of his journey. He gave brightness to his soul, He gave him kingship, even in childhood. By the Eternal Power, through encouragement in secret and grace made manifest, he lost the self; the leprous body became dark again through him as the shadow on the earth, the blind eye became bright as the steps of the throne. Whoso like him seeks neither name nor reputation, can produce ten kinds (of food) from one jar. A stone with him became fragrant as musk; the dead rose to living action and spoke. By his grace life broke forth in the dead earth of the heart; by his power he animated the heart of the mine.³

When predestined fate had closed the shops, and the hand of God's decree lay in the hollow of non-existence,⁴ the world was full of evil passions, the market full of ruffians and patois. Then He sent a viceroy into this world to abolish oppression; when he 10

I suppose the 'men of Sinai' to be a number of people whom Moses took up the mountain with him that they might observe what happened. This however would seem to be at variance with the Qur'ān and commentators, and I should prefer to refer the hamlet to Qur. 5: 75 and the commentators therein, who say (ap. Sale and Soc.) that "the souls of all the prophets, even of those who were not then born, were present in Mount Sinai when God gave the law to Moses, and that they entered into the covenant here mentioned with him;" a story, Sale says, borrowed by Muhammad from the Ishmaelites. I find no reference to it in Geiger.

The 'white hand' of Moses in the previous hamlet is referred to in Qur. 7: 105. In the line which introduces this passage Moses is called 'Kāsim', that is, 'Kāsimu'llah', 'the speaker with God', as often by the Muslims.

1 I.e., of God, that is, Jesus.

2 The miracles of Jesus do not figure largely in the Qur'ān; v. 5: 45-48 and 5: 112-115. The last hamlet refers to 5: 45. "I will create for you out of clay as though it were the form of a bird, and I will blow therein and it shall become a bird by God's permission." The commentators write that the bird was a bat. For the circumstances v. Sale notes ad loc.; Hughes, Dict. of Islam, s. v. Jesus Christ, III, 'The miracles of Jesus; as also for the raising of the dead. For the miracle of the provision of various kinds of food and table sent down from heaven, Hughes, l.c., and Sale, note on Qur. 5: 115.

4 Referring to the 'fate', or interval between Jesus and Muhammad. L.

appeared from mid-heaven,¹ fervid² in soul and pure in body, he — no coat on the religious path; then what could he give to the fullers of the land?³ When he passed from this mortal state to eternal life he became the ornament and glory of this perishable world.

IN HIS MAGNIFICATION.

- When He shows His Nature to His creation, into what mirror
 18 shall He enter?⁴ The burden of proclaiming the Unity not every-
 one bears; the desire of proclaiming the Unity not everyone tastes.
 In every dwelling ■ God adored; but the Adored cannot be
 circumscribed by any dwelling. The earthly man, accompanied
 by unbelief and anthropomorphism, wanders from the road; on
 the road of truth thou must abandon thy passions;—rise, and for-
 sake thine vile sensual nature; when thou hast come forth from
 Abode and Life, then, through God, thou wilt see God.⁵
- 20 How shall this sluggish body worship Him, or how can Life
 and Soul know Him? A ruby of the mine ■ but a pebble there; the
 soul's wisdom talks but folly there. Speechlessness is praise,—
 enough of thy speech; babbling will be but sorrow and harm to
 thee,—have done!
- 17 His Nature, to one who knows Him and is truly learned, is
 above 'How' and 'What' and 'Is it not' and 'Why.' His crea-
 tive power is manifest, the justice of His wisdom; His wrath is

¹ *من دلی آسمانی* 'mid-heaven, is star, the earth.' I have taken *دل آسمانی* in the same sense, reading it without the definite, the *دل* being fully pronounced and followed by the inflection.

² lit. 'drunk', i.e., with the love of God.

³ The elders of his family and tribe. B. The meaning is that he never possessed any "self" of which the tribulations he experienced at the hands of his tribe could deprive him.

⁴ i.e., how can He manifest Himself as so to be comprehensible?

⁵ The texts insert before the last line a line which runs, "Abode and Life both see Thy servants, Thy stewards and attendants," which I take to be a gloss, perhaps of Indian origin, because of the address to God in the second person, and the use of the foreign word *گوزرانی*. 'Attendants' is *نفس شمار*, i.e., those who are in such close attendance that they count their master's breath, awaiting his orders.

secret, the artifice of His majesty.¹ A form of water and earth is dazzled by His love, the eye and heart are blinded by His Nature. Reason in her uncleanness, wishing to see Him, says, like Moses, 'Show me'; when the messenger² comes forth from that glory, she says in its ear, 'I turn repentant unto thee.'³ Discover then the nature of His Being through thy understanding;⁴ recite his thousand and one pure names. It is not fitting that His Nature should be covered by our knowledge; whatever thou hast heard, that is not He, 'Point' and 'line' and 'surface' in relation to His Nature are as ■ one should talk of His 'substance' and 'distance' and 'six surfaces'; the Author of those three is beyond place; the Creator of those three is not contained in time.⁵ No philosopher 10 knows of imperfection in Him, while He knows the secrets of the invisible world; He is acquainted with the recesses of the mind, and the secrets of which as yet there has been formed no sketch upon thy heart.

Kāf and nūn are only letters that we write, but what is kuf? the hurrying of the agent of the divine decrees. If He delays, or acts quickly, it depends not on His weakness; whether He is angry or placable depends not on His hate. His causation is known to neither infidelity nor faith, and neither is acquainted

¹ His creative power, the origin and source of created things, is a result of the justice of His wisdom, and is apparent; and His wrath is the artifice of His majesty and glory, and is hidden; outwardly it appears as glory, and in reality it is wrath. ■ L, but in this case His majesty should be called the artifice of His wrath and not vice versa.

² كافي (i.e., كافي) H, the invisible messenger, Reason.

³ "In its ear" = in the ear of that glory. "For the words which Reason says to that glory will necessarily be ■ in the ear and in secret." L. The reference is to Qmr. 7: 138 sq. "And when Moses came to our appointment, and his Lord spoke unto him, he said, O my Lord, show me, that I may look on thee. He said, Thou canst not see me; but look upon the mountain, and if it remain steady in its place, then shall see me; but when his Lord appeared unto the mountain He made it dust, and Moses fell down in a swoon. And when he came to himself, he said, Celebrated be thy praises; I turn repentant unto thee, and am the first of those who are resigned."

⁴ Said ironically; v. next line.

⁵ The boxes all have *موجود*, but *موجود* means obviously required.

16 with His Nature. He is pure of those attributes the foolish speak of, purer than the wise can tell.

Reason is made up of confusion and conjecture, both limping over the earth's face. Conjecture and cogitation are no good guides; wherever conjecture and cogitation are, ■■■ is not. Conjecture and cogitation are of His creation; ■ man and reason are ■■■ newly-ripening plants. Since any affirmation about His Nature is beyond man's province, it is like a statement about his mother by a blind
20 man; ■ the blind man knows he has a mother, but what she is like he cannot imagine; his imagination is without any conception of what things are like, of ugliness and beauty, of inside and outside.

In a world of double aspect such as this, it would be wrong that
18 thou shouldst be He, and He thou.* If thou assert Him not, it is not well; if thou assert Him, it is thyself thou assestest, not He. If thou know not (that He is) thou art without religion, and if thou ■■■ Him thou art of those who liken Him. Since He is beyond 'where' and 'when', how can He become a corner of thy thought? When the wayfarers travel towards Him, they vainly
6 exclaim, 'Behold, Behold!'⁴ Men of hawk-like boldness are as

¹ And so must fall immeasurably short of Him.

² According to *توکل قانی* is equivalent to *توکل قانی*, i.e., 'an affirmation about God's nature by a mortal.' This the introductory *اگر* is a difficulty which ■ does not explain. Hence I have retained *اگر*, for which some texts have *بسی* through assimilation to *توکل*, and have divided the words as *برنی* (*برنی* = forget, external).

³ The full meaning of this and the following lines is explained thus:—'in this world of unreality, with two faces and necessary duality, it would be wrong, with your borrowed existence and without disavowing self, to claim unity of existence with God and knowledge of Him. If you assert not His necessary Existence and affirm not His Being in its oneness, it is not well, and you are an unbeliever; whereas if you do this, and assert His Existence, whatever you assert is yourself and not He, for He is above and free from anything you imagine and think. And if you know not that there exists a God, and take ■■■ for guide, you are without religion; while if you assert it you are an anthropomorphist; for He cannot be designated or described by any description, and however you describe Him you fall into the error of 'likening' Him.'

⁴ Vainly, because He is not there.

19 He will not take hypocrisy and deceit and lying,¹ but looks to a man's belief in the Unity and his sincerity. The eye that is fixed on wisdom chooses the Truth; the pleasure-regarding eye sees not the Truth. False is what delights the eye; the Truth enters not among earthly thoughts.² Infidelity and faith both have their origin in thy hypocritical³ heart; the path is long because thy foot delays: were it not so, the road to Him is but one step,—he is slave, and thou becomeest a king with Him. Know that the different names of the colours are illusory, that thy sustenance is ■■■ be sought in the river of the Absolute. Leave off thy talk, and come to the pavilion; loose thy heavy bonds from off thyself. Perhaps thou hast not tasted the true faith, hast not seen the face of truth and sincerity; so that thou thoughtest the mystery was plain to be seen, and things thou sawest plainly have been mysteries to thee. I see in thee no rightness of belief; if there were, I would be the true dawn of religion to thee;—I would have made the path of the true faith plain to thee hadst thou not been a fool and a madman.

[OF THE TRAVELLER ON THE PATH.]⁴

A man should be like Abraham, that, through God, his shadow may become a shady place;⁵ in fear of him⁶ and by his teaching the universe dares to breathe; Pharaoh is destroyed by the mighty aid of a Moses whom God assails.

To the wayfarer towards God on the path of love His cheek is ■■■ the dawn of morning; (who but He can tear away the ■■■ by day,

¹ مكره - the ornaments seem to have mistaken the morning here, giving us the equivalent ^{مكره}, which means "an instrument of hitting and striking; a wooden sword" (B.Q.).

² 'The Truth' in these lines (حق) may equally be rendered 'God', or 'reality'.

³ Lib. 'of two colours'.

⁴ This chapter can scarcely claim to be more than a series of short passages and single lines, as various as the context in which they stood, and collected here as having somewhat in common with each other.

⁵ Perhaps referring to Abraham's being unharmed in Nimrod's fire; those first three lines speak of the power given by God to those who seek Him.

⁶ i.e., the maker after God.

or hang the veil by night ?)¹ His mind is snatched away from bonds of earth ; the spiritual rule of the world is made manifest to him. He treads the Throne under his feet like a carpet ; he is an owl, but bears with him a phoenix.² He becomes lord of this shade and that,³ the loyal slave of God ; the pure Intelligence reveals its face to man, and beautifies his body with its own light. The bounty of 20 God throws its shade over his heart ; then he says, ' *How He prolongs the shadow.*'⁴ When his soul feels the touch of God, ' *We make the sun*' reveals its face to him.⁵ The dumb all find tongues when 20 they receive the perfumes of life from his soul.

In His path the lovers recite to their souls the verse ' *Every creature on the earth is subject to decay* ; '⁶ the heavens, and the natural world and its varied colours seem vile to his perception. Whoso is turned away from this wise, for him all its fragrances and colour is destroyed : so that when with new ear thou shalt hear the shouts 5 of ' *He is One, He has no partner,*' thou shalt no longer in madness desire the varied colours, even though thy Jesus be the dyer.⁷ Thou shalt take what thou wilt of the colours, put them into one jar, and bring them out again ;—listen truly, — not in folly : this anything is not for fools ;—all these deceitful colours the jar of the Unity makes one colour. Then being now of one colour, all has become Him : 10 the rope becomes slender when reduced to a single strand.⁸

¹ The meaning may be that God is the light of this way, and the last line is possibly a personification, the thought of which was prompted by the preceding.

² The owl is a bird of ill-omen ; the phoenix (*fenix*) is a bird of happy omen, prognosticating a crown to every head it alights.

³ i.e., ' of both worlds.'

⁴ Qur. 25: 27. ' *Hast thou not looked in thy Lord, how he prolongeth the shadow ?*'

⁵ Qur. 25: 48. ' *That we make the sun a visible shadow, then we contract it towards us with an easy contraction.*' This and the last quotation are part of a passage descriptive of God's honours to man.

⁶ Qur. 55: 26.

⁷ ' *thy Jesus*', paraphrased by *سجى دل لى* ' thy stout heart'.

⁸ I suppose the mapping to refer to the simplification of phenomena,—that they are more easily grasped when reduced to unity.

[ON ■■■■ SILENT.]

The path of religion is neither in works nor words; there are no buildings thereon, but only desolation. Whoso becomes silent to pursue the path, his speech is life and sweetness; if he speaks, it ■■■ not be out of ignorance, and if he is silent, it will not ■■■ from sloth; when silent, he is not devising frivolity; when speaking, he scatters abroad no trifling talk.

15 These fools, the thieves and pickpockets, keep their knowledge to ■■■■ highway robbery.¹ Thou seest, O Master, thou of many words, that thou hadst better have light in thy heart than words; when thou becomest silent, thou art most eloquent, but if thou speakest, thou art like ■■■ captain of war.² 'Kun' consists of two letters, both voiceless; 'Hū' consists of two letters, both silent.³ Doubt not concerning these words of mine; open thine eyes, pay heed for a little.

20 There exists the dog,⁴ and the stone; the stove of the bath, and
21 the slave; but thou art excellent, like a jewel inside a cloak.⁵ The king uses his silver for his daily needs, but ■■■ ruby he keeps for his treasure-house; silver ■■■ evil in its own ill-starred nature, the ruby ■■■ joyous because it is full of blood within.⁶

'The family of Barinak' became great through their liberality; they were, so to say, close companions of generosity. Though fate

¹ The 'fools' are the learned and the philosophers.

² بطلان 'a commander of ten thousand.' 'J. and B interpret in this sense, meaning, perhaps, 'disastering inconspicuously' (بطلان سرى). Or بطلان 'a patelarch'; B.G. gives لربان 'a Hinnodian of the Qizilbans,' and so, from the Muslim point of view, a villain belated.

³ 'Kun' is 'he', the word used at the creation; 'Hu' ■■■ 'He', God. هوا is 'wind, mind, voice, soul'; هو هوا 'allot.' The commentators give no real help on this line; ■■■ seems to imply that the slightest existence and actions do not require ■■■s.

⁴ The following fragments do not appear to have their place in ■■■ of the chapters near which they are found in the texts.

⁵ 'Dog and stone are of His creation, the stone being created for delving off the dog; and so the stove of the bath and the slave are of His creation, the slave to light the fire of the stove; but thou, who art of the most excellent of the marvels of God, art like only to a ruby, deposited with care in a cloak.' B.

⁶ The commentators give no help as to the meaning of this passage.

⁷ The Bernierides, who attained to great power in the reign of Harun-r-Rasid.

pronounced their destruction, their name endures, indestructible as the spirit. The people of this generation, though amiable, are impudent — flies and wanton; in word they are ■ sweet as sugar, but when it comes to generosity, they tear men's hearts and burn their souls.¹ 5

When He had adorned thy soul within thee, He held up before thee the mirror of the light; till pride made thee quick to anger, and thou lookedst upon thyself with the evil eye.²

He has balanced day and night by the ruler of his justice, not by chance or at random.³

While Reason digs for the secret, thou hast reached thy goal on the plain of Love.⁴

The heart and soul of the seeker after God are concealed, but his tongue proclaims in truth, 'I am God.'⁵

THE PARABLE OF THOSE WHO NEED NOT,⁶

A fool saw a camel grazing, and said, Why is thy form all crooked? Said the camel, In disputing thus thou censuredst the sculptor;

¹ This ■ occurs shortly after the chapter 'Of the Right Guidance,' and I think is very probably spurious. It seems to be connected with the word *age* in the last line of that chapter, p. 12, l. 4, and possibly reproduce the pious reflections of some reader, noted down by him in the margin of the original or of an early copy, and thence taken up into the text by subsequent copyists.

² 'The Incomparable Creator, after adorning thee inwardly, that is, designing thy inward being as He had done thy outward parts, held up before thee a mirror of light, that is, understanding and clear comprehension, by means of which thou mightest come to know good and evil. Then, till pride and self-conceit became natural to thee, He kept thee from lust and anger; and, until He gave to thee the eye of vanity, He kept thee from being accountable in thine own eyes.' B; but in adding 'And God knows the truth of the matter,' he does not appear to be very sure of his explanation. In the absence of the proper context interpretation is perhaps impossible; the lines occur in the text ■ 'Again the Parable of the Companions of Indifference,' p. 23.

³ In the middle of the passage which I have called 'On being Brought,' p. 20.

⁴ In the passage which I have called 'Of the Traveller on the Path,' p. 19. The third person is used in the lines amongst which it occurs; otherwise it ■ written in the same sense.

⁵ At the end of the above passage.

⁶ A similar title has been used before, p. 10.

18 beware! Look not on my crookedness in disparagement, and kindly take the straight road away from me. My form is thus because it is best so, as from a bow's being bent comes its excellence. Begone hence with thy impertinent interference; an ass's ■ goes well with ■ ass's head.¹

22 The arch of the eyebrow, though it displeases thee, is yet a fitting cupola over the eye; by reason of the eyebrow, the eye ■ able to look at the sun, and in virtue of the bloom of its strength becomes an adornment to the face. Evil and good, in the estimation of the wise, are both exceeding good; from Him there comes no evil; whatever thou seemest to come from Him, though evil, it were well ■ thou look on it ■ as good. To the body there comes its portion of ease and of pain; to the soul ease is as a treasure secured; but a twisted snake is over it, the hand and foot of Wisdom are at its side.²

THE PARABLE ■ THE EYE OF THE SQUINT-EYED.

A squint-eyed ■ asked his father, O thou whose words are as a key to the things that are locked up, why saidst thou that ■ 10 squinter sees double? I see no more things than there are; if a squint-eyed person counted things crookedly, ■ two moons that are in the heavens would seem four.

But he who spoke thus spoke in error; for if a squinter looks at a dome, it is doubled.³

I fear that on the high-road of the faith thou art like the crooked-seeing squinter, or like the fool who senselessly quarrelled with the camel because of God's handiwork. His flawless creation is ■

¹ لئلا is a secondary ■ which is also applicable here. مستعاض 'a shameless fellow, one who intrudes himself into a place where he has no business; a blundering intermeddler.' So also ولي حمار, cf. Brownie, 'A Year amongst the Persians,' p. 224.

² On the 'twisted snake' نفس ■ H in a note explains نفس مذبذبة, a terrible spirit, i.e., to guard it. The 'hand and foot of Wisdom' is simply Wisdom, 'a sound, guiding, prudent understanding.' B. The meaning of the last two lines would thus be, that though misfortune may happen to the body, a serene wisdom will preserve the soul's peace in every condition.

³ i.e., such a large and obvious thing as a dome.

gible of our understanding; His changeless nature is the *ka'ba* of our desire. He has exalted the soul in giving it wisdom; He has nourished His pardoning mercy on our faults. God well knows 15 your turning to Him; His wisdom it is which prevents His answering your prayers. Though the physician hears his patient when he begs, he does not give earth to an earth-eater; and though his soul desire it, how shall He give earth through all his life to him who digs the earth? How shall His act be without a reason, or His decrees in accordance with thy weak understanding?

There are exceeding many who have drunk the cup of pure poison 20 and have not died of it; nay, it is life's food to him who from the violence of his disease is wasted to a reed. In His wisdom and justice He has given to all more than that is requisite; if the goat bites the elephant's hide, tell him to flap his ears,—he has a great dispeller in them; if there is a louse, thou hast a finger-nail; punish the flea, when it jumps on thee; though the mountains were full of snakes, fear not,—there are stones and an antidote on the mountain; thou; and if thou art apprehensive of the scorpion, thou hast slipper and shoe for it. If pain abounds in the world, everyone has a 5 thousand remedies.

In accordance with his scheme He has suspended together the sphere of intense cold and the globe of fire.¹ The motions of the

¹ The text here reads *لقد*, I have however adopted what was apparently the original reading of 'Abdu'l-Jalil's edition; since the commentary runs *كأنه لم يزل يقره على ما ذكره*.

² According to it is "the globe of fire, an element, the lightest of the four, called sometimes the *sharq-i-aghfir*;" so far agreeing with Gibb, p. 40, who discussing Muslim philosophy says:—"The first manifestation of specific form in the 'Four Elements', Fire, Air, Water and Earth. The arrangement of the elemental world is, like that of the physical, a series of concentric, spherical layers. As Fire is the lightest and subtlest of the four, its region is the highest, lying within and touching the concave surface of the Sphere of the Moon. In its pure state Fire is colourless and transparent, consequently the Sphere of Fire is invisible."

B proceeds, "*Zaqûm* = 'intense cold', and the globe of intense cold is the limiting stratum of the air." The sphere of air is the next inside that of fire; it is subdivided into three strata (*shagûr*). The Sphere of Fire and the highest stratum of the Sphere of Air, though by their own nature stationary, are carried round by the Sphere of the Moon in its revolution." Gibb, op. cit.

body are rendered equable, ■■■ coolness of the brain and the warmth of the heart ■■■ both moderated ; the liver and heart, by means of the stomach and arteries, send forth water¹ and air to the body, that through breath and blood the heart by its movement, and the liver by its quiescence, may give the body life.²

10 There is a spiritual kingdom in the universe, and also a temporal power ; above the throne light, and below darkness ; both these principles He bestowed at the creation, when He spread His shadow over His handiwork. The temporal world He has given of His bounty to the body, the spiritual world ■ a glory ■ the soul ; that so both inner and outer man may receive food, the body from the lord of this world, the soul from the Lord of the spirit-world ; for through all His creation God keeps a benign grace for ■■■ benefit of the noble soul.

15 The wise thinker knows that what He does ■ well ; it ■ thou who namest some things evil and some good, otherwise³ all ■■■ comes from Him is pure kindness. Evil comes not into existence from Him ; how can evil subsist with Godhead ? Only the foolish and ignorant ■ evil ; the Doer of good Himself does no evil. If He give poison, deem it sweet ; if He show wrath, deem ■ mercy.
20 Good ■ the cupping-glass ■■ mothers apply to us, and good too the dates they give.

AGAIN THE PARABLE OF THOSE WHO NEED NOT.

Doest thou not see how the nurse in the earliest days of its child-
24 hood sometimes ties the little ■■ in its cradle, and at times ■ ever laying it on her bosom ; sometimes strikes it hard and sometimes soothes it ; sometimes puts it away from her and repels it, sometimes kindly kisses its cheek and again caresses it and bears its grief ?
3 A stranger is angry with the nurse when he sees this, and sighs ; he says to it, The nurse is not kind, the child is of little account with

¹ i.e., blood, according to the old pathology.

² The arteries being found empty after death, the heart was supposed to be the means for pumping air over the body. The liver was thought to be the storehouse of the blood.

³ i.e., were it not for the name.

her. How shouldst thou know that the nurse is right? Such is always the condition of her work.

God too, according to his compact, performs his whole duty towards his slave; He gives the daily food that is required, sometimes disappointment, sometimes victory; sometimes He sets a jewelled upon his head, sometimes He leaves him needy with only a copper.

Be thou contented with God's ordinance; or if not, then cry 10 aloud and complain before the Qâzi, that he may release thee from His decrees! A fool is he who thinks thus! Whatever it is,—whether misfortune or prosperity,—it is an unmixed blessing, and the evil only transitory. He who brings the world into being with 'Be, and it was,'—how, how shall He do evil to the creatures of the world? Good and evil exist not in the world of the Word; the names 'good' and 'evil' belong to thee and to me. When God 15 created the regions of the earth He created no absolute evil; death is destruction for this one, but wealth for that; poison is food to this, and death to that.

If the face of the mirror were black like back, no one would look at it; the usefulness belongs to the face of the mirror, even though its back be stuffed with jewels. The bright-faced sun is good, be its² back black or white; if the peacock's feet were like 20 feathers, it would shine splendid both by night and day.¹

IN PRAISE OF HIS OMNIPOTENCE.

He is the Portrayer of the outward forms of our earthly bodies; He is the Discerner of the images of our inmost hearts. He is the 25 Creator of existent and non-existent, the Maker of the hand and what it holds. He made a wheel of pure emerald, and on the wheel

¹ چاهى — چاهى apparently in a technical sense; I cannot say to which, if to say, of the various planes also چاهى corresponds. Perhaps چاهى is the word here. Cf. *intro*, p. 25, l. 12.

² i.e., the sun's.

³ Meaning, I think, that it would be altogether too gorgeous. The preceding short paragraph is to the effect that things are made for use and benefit, and that God knows best what is required.

lie bound silver jars;¹ He caused a candle and candlestick to revolve in the heavens in the path of the ignoble.² Before His creation was non-existence; eternal being belongs to His Essence alone. He made Intelligence proclaimer of His power; He made matter capable of receiving form. To Intelligence He gave the path of vigilance; what thinkest thou of Intelligence?

How can the artist of the pen picture forth in man the image of the Eternal? Fire and wind and water and earth and sky, and Reason and Spirit above the sky, and the angels in the middle place, wisdom and life and abstract form,—know, that all come into being by command, and the command is God's.

- 10 He is the origin and root of material things,³ the Creator of beneficence, and thanks, and the thankful man. In the high-road from this life to the next He has associated action and power with this world of generation and corruption. In the world of the Word⁴ His Omnipotence made power pregnant with action, made its place for whatever comes into action, created its product for whatever possesses power.

- 15 ON THE PROVERBS AND ANNOUNCEMENTS 'POVERTY ■ BLACKNESS ■ THE FACE' (THE RECITAL OF PROVERBS IS THE FIRST DISCOURSE) AND 'THE WORLD IS A HOUSE OF DEPARTURE AND CHANGING AFFAIRS AND MIGRATION.'⁵

Keep thy blackness, thou canst not do without it; for blackness admits no change of colour. With blackness of face there goes happiness; a blushing face seldom causes joy. The scorched

¹ The stars in the heavens are compared to the vessels on the wheel used for raising water from the well,—the common 'Persian wheel' of the East.

² So that the wicked may see. The sun and moon are the candle, the sky the candlestick, which revolves in *lā*, 'the space between heaven and earth.'

³ Perhaps ■ Primal Intelligence, L.

⁴ *اشارى عالم* in B.G. = *ishā'ī 'ālam*.

⁵ Perhaps the word *hum*, 'He'; and so the world, or plane, where God's commands issue, and hence possibly equivalent to ■ *Alam-i-fabarik*, 'the plane of power.' Cf. p. 24, l. 12.

⁶ The title is perhaps made up of glosses. It differs in the various MSS.

In the technical language of the Sūfīs, says L., poverty, *فقر*, means annihilation in God, the union of a drop with the ocean, the last stage of the perfected one. 'Poverty is blackness of the face in both worlds' means that the traveller

pursuer is black of face before the flame of his heart's desire; though 20
in tribulation, the ugly Ethiopian finds gladness in his blackness of
face; his gladness comes not from his beauty, his happiness —
from his sweet odour.⁴ Brighter than the splendour of the new moon
is the display of the moon of Bilal's shoe; ⁵ if thou dost not wish thy
heart's secret known, keep thy blackness of face in both worlds, since 26
for him who seeks his desire, day tears the veil and night spreads it.

Withhold thy hand from these vain lusts; know, desire is poison,
and the belly as a snake; the serpent of desire, if it bite thee, will soon
despatch thee from the world.⁶ For in this path in evil there is good;
the water of life is in the midst of darkness. What sorrow has the 3
heart from blackness? For night is pregnant with day, and the men
who are now imprisoned without food or drink in this old ruin throw
aside all instruction⁷ when they march proudly in the garden of God.

Everything except God, all that is of earth, is aside from the
path of the true faith. Loss of self is the hidden goal of all; the re-
fuge of the pure soul is with the Word.⁸

becomes entirely annihilated in God, so that—externally, internally, in this world,
in the next—his has no existence, and returns to his essential and original non-
existence. This is true 'poverty'; hence it is said 'When poverty is absolute,
that is God.' And till the traveller experiences perfect non-existence, or absolute
annihilation, he cannot experience absolute existence, which is eternal with
God. And death from self is the essence of life to God, and absolute life is seen
to consist in absolute death. To this degree nothing can attain but the perfect
man, who is thus the most perfect of all created things, the object of the creation
of the world.

¹ Perhaps a reference to the moth and the candle. All texts give **تپش** or
تپش which would require a preposition. A hint of what I take to be the
original reading is given in B.

² Lit. 'odour of musk'; but the appropriateness of the simile depends
on a second meaning of **مشک**, viz., 'blackness, ink.'

³ **BILAL** = the negro slave of Muhammad. The reference is to a
saying of Muhammad's, "When I went on my night journey to heaven, I heard
the sound of the feet of Bilal," B.

⁴ Lit. 'will not cook with thee these colours long.'

⁵ **تَلَفُفِي**, with gloss in B, **تَلَفُفِي وَتَلَفُفِي**, 'controversy and instigation.'

⁶ To be transformed from self and personal existence to non-being and anni-
hilation is the hidden goal of all wayfarers; and the place to which the pure soul
returns is the Word, which we may take to be the word **hau**; or the confession

10 O thou, who hast rolled up the carpet of time, who hast passed beyond the four and the nine,¹ pass at one step beyond life and reason, that ■ thou mayst arrive at God's command. Thou canst not see, forasmuch as thou art blind at night; and in the day too, hast but one eye, like the wisdom of fools. I do not speak to thee with wink and nod,² but in God's way, with mystical significations and allegories.

Till thou pass beyond the false, God ■ not there;³ the perfect 15 truth belongs not to this half-display. Know, that as provision for the journey to the eternal world, *lā khair* is your strength and *lā ʿai* your gold;⁴ *lā khair* is the strength of the fool, as *lā ʿai* is the wisdom of the wine-drinkers.

ON THE NEED OF GOD, AND INDEPENDENCE OF ALL BESIDE HIM.¹

He is wholly independent of me and thee in his plans;² what matters infidelity or faith to His Independences? What matters 20 that or this to His Perfection? Know that God exists in real existence; in pursuance of His decree and just designs, the Independent seeks thy favour, the Guardian gives thee thanks.³

of the Unity (*taḥṣīd*); or the confession of the Muslim faith (*kalīma*); or lastly we may take the Word to be a characterization of the authority of God. L.

¹ The four elements, and the nine spheres or heavens.

² That is, perhaps, by common signs understood among men; through *فهم* and *فهم*, here put in opposition, have much the same primary meaning.

³ Refers to the saying 'All things, except God, are false.'

⁴ '*lā khair*,' 'there is no good,' '*lā ʿai*,' 'there ■ nothing,' i.e. except God.

⁵ ■ chapter ■ to have been mistakenly named; its theme is rather God's independence of all things.

⁶ Lit. "of me and thee for ■ plans, perfection is (an attribute) to His independence." The commentators quote the Qurānic verse "Verily God is independent of the world;"⁷ and a quatrain whose source is not given:—

"The affluent whirl of perfect Love is clear

From taint of need of me, of dust the poor;

Since He Himself is sight and object both,

If thou and I enter not there, what fear?"

⁷ Or 'praise'; i.e., for accepting His guardianship, H.

The wolf and Yūsuf appear to thee to be small and great; ¹ but with Him, Yūsuf and wolf are the same. What, to His Mercy, 27 matters opposition or help? What, to His Wrath, are Moses and Pharaoh? ²

Thy service or thy rebellion are an honour or a shame to thee, but with Him the colour of both is the same. What honour has He from Reason, or from the lightning, what greatness from the soul, or the sky? The soul and the heavens are His creatures. Happy the man who is chosen of Him.

The heavens and He who causes them to revolve are as the mill- 5 stone and the miller; the supreme Disposer and the obedient Reason are as the carver's self and the matter he shapes. The motion of the reckless heavens and of the earth is as it were an ant in the mouth of a dragon; the dragon does not swallow the ant, and the revolution of the unconscious heavens sweeps on. He has imposed its ~~mill~~ upon the mill-wheel of misfortune, itself unmindful and closed round by annihilation.³ Think of thy life as an atom in His 10 time,⁴ His banquet as accompanied by His affliction.⁵

¹ Lit., appear different in size and degree. The wolf was supposed to have eaten Joseph in pieces.

² "What help can Moses give, what does the might of a Pharaoh matter when His Wrath goes forth?" B.

³ Lit. 'within the fatal ensnarement of Nox.' 'The dragon' is the same as 'annihilation', cf. *Jāmi*, نهالک لا یزاد سر. "The dragon does not swallow the ant because of its excessive insignificance; and the revolution of the heavens goes on while they are unconscious of their position. As the ant passes into the dragon's mouth, and knows not of its passage into non-existence and destruction, so the revolution of the heavens and the earth they contain passes along, they themselves not knowing that they are in the mouth of the dragon of annihilation. And on the heavens, the milestones of calamity (so called since their revolutions are the cause of terrestrial events), God has imposed their labours, while they, indeed in the numbness of *Id*, know not what is being effected by themselves." So L., who adds, as an alternative, that the subject in the last line of the text may be *چرخ* understood. B gives a different explanation again.

⁴ Or, carrying on the metaphor of the ant in the dragon's mouth, perhaps, "Think of thy life as a grain of corn in His mouth."

⁵ Lit., life as inevitably attended by death.

Thou knowest that thy goblet¹ has four feet² for movement; yet though thou be persevering in His service thou wilt not reach His path but by His grace. When will the slave who wishes to attain to God reach Him by means of reason, or by hand and foot?³ When will he attain to God, who in his ■ body attains (only to the recognition of) his hands and feet?⁴

15

ON SELF-ASSESSMENT AND HUMILITY.

Lowliness befits thee, violence suits thee not; ■ naked man frantic in a bee-house is out of place.⁵ Leave aside thy strength, betake thyself to lowliness, that so thou mayest trample the heights of heaven beneath thy feet; for God knows that, rightly seen, thy strength is a lie, and thy lowliness truth. If thou layest claim to **20** strength and wealth, thou hast a blind eye and a deaf ear. Thy face and thy gold are red,⁶ thy coat is of many colours,—then look to find thy honour disgraced, thy peace strife. Come not to God's door in the dust of thy strength, for in this road it ■ through lowliness that thou becomest a hero. This comes not of discharging thy **25** debt, but from harkening thy indignance.⁷ Look not on His Omni-

¹ The goblet holding the wine of life, the body.

² I.e., hands and feet; also a metaphor indicating great perplexity, B.

³ I.e., external actions (given in B).

⁴ In accordance with B. "Thou who in the knowledge of thine own self cannot not arrive at truth, to know fundamentally what thou art, except that thou recognisest thine own hands and feet, how canst thou with this weak power of knowledge know God?" I. In addition to the above suggests "He who arrives at the knowledge of his own nature only by struggles with all his limbs and by excessive labour, how can he, etc. . . . ?" The text, except I, insert as the last line of the chapter "Since even in self-knowledge thou art weak, how then canst thou become a knower of God?" which has appeared before, in the chapter "On the knowledge of God"; where perhaps this last short paragraph as a whole might suitably be placed.

⁵ The world compared to a bee-house. شور, given in B موزن.

⁶ I.e., thou art honoured (سرخ زر) and prosperous.

⁷ "This" refers perhaps ■ advancement in the path, which is not merely a matter of conventional rectitude, but is obtained by ■ of abasement and loss of self. L. gives several explanations of the line; selecting "this" to lowliness, he supposes that the debt is the obligatory services, prayer, fasting, alms, pilgrimage; humility ■ not attained thus, but by harkening, and thus turning

potence with thy impotent eye; O my master, commit not such an outrage.¹

So long as thou art thy own support, clothe thyself, and eat; but if thou art upheld by Him, thou shalt neither sew nor tear.² All that exists, O friend, exists through Him; thine — existence ■ — a pretence,—speak not folly. If thou lose thyself, thy dust becomes a mosque; if thou hold to thyself, a fire-temple:³ if thou hold to thyself, thy heart is hell; if thou lose thyself, heaven. If thou lose thyself, all things are accomplished; thy selfishness⁴ is an untrained colt. Thou art thou,—hence spring love and hate; thou art thou,—hence spring infidelity and faith.⁵ Remain a slave, without lot or portion; for an angel is neither hungry nor full. Fear and hope have driven away fortune from thee; when thy self has gone, hope and fear are no more.⁶

The owl that frequents the palace of the king is a bird of ill-omen, ill-fated and guilty; when it is contented in its solitude, its 10

■ profit, our poverty. Again in the second hemistich نوازى نورشكن may be in amplification of, and not in opposition to, ظلم توختى in the first, "This comes not of discharging thy debt, which is a settling of thy poverty, (i.e., of thyself." The possibility that the line belongs elsewhere is of course always present where the connection appears difficult or defective.

¹ Roaring with B, contrary to the ■, as خواجه cannot have the *fed'as*. To accord with the sense of the comments of L and B, we should read اژرف (as most do), and amending the *fed'as*, *teann*. "Make not thou of thyself a lord, with power of misgovernment." "Imagine not that His absolute Omnipotence can ■ comprehended or perceived by thy feeble eye; for that ■ if one were to imagine the impossible within his power, as if a slave were to pretend to be a lord, with the power of misgovernment, and were to expatiate on his power and state," L.

² "When thou hast listened to the shade of eternity with God and art united to Him, thou wilt neither gaze with (lit. sew, i.e., fasten upon anything) the eye of desire, nor ■ the collar of indignance (i.e. in despair)." B.

³ i.e., a worshipping place of the infidel Zoroastrians. Or 'a Jews' synagogue,' or 'a pigsty.'

⁴ بالى used as an abstract noun. ■ would suggest "selfishness" as the opposite of "selflessness."

⁵ Cf. p. 1, l. 12 and note; and for a similar thought p. 29, l. 15, *inf*.

⁶ "When thou passest from thyself into resignation towards God, hope and fear are no more; the grace of God ■ been bestowed on thee," B.

feathers are finer than the splendour of the phoenix. Musk is spoilt by water and by fire; but to the musk-bladder what matters wet or dry? ¹ What matters, at His door, a Muslim or a fire-worshipper? What, before him, a fire-temple or a monk's cell? ² Fire-worshipper and Christian, virtuous and guilty, all are seekers, and ■ the sought.

God's essence is independent of cause; why seekest thou now
15 a place for cause! The sun of religion comes not forth by instruction; the moon goes down when the light of the truth shines out.³ If the holy man is good, it is well for him; if the king is bad, what ■ that to us? To be saved, do thou thyself persevere in good; why contentest thou with God's decree and predestination?

In this half of but a week, to be is not to be, to come is to go.⁴ Rejoice the word 'Aastawing on';⁵ for in the resurrection the believer
20 ■ the "Maks way!" Mughais⁶ exclaimed 'How excellent!'; through this the hand of Moses became ■ moon, the Friend of God grew pitiful;⁷ the words of *surat* gave him the sincerity of his faith, the

¹ So long as it remains in its native place, that is, it is not liable to harm. The passage is apparently directed against the assumption of a claim to honour with God.

² I.e., a peculiarly Christian institution.

³ Nor has the theological disputant any honour with God. "The sun of the faith, which is the light of the knowledge and truth of God, shines not forth by dispute and disputation, that is, by exoteric learning; and when the light of the truth appears, the moon, that is the science of externals, disappears," B.

⁴ That is, this life is so fleeting, that things that happen are as if they happened not, and our coming is synchronous with our going.

⁵ Or, "running on," *جاء*; referring to Qur. 37: 12. "On the day when thou shalt see believers, men and women, with their light running on before them and on their right hand, — Glad tidings for you today: gardens beneath which rivers flow, in dwell therein for aye; that is the grand bliss!" Their light is their belief in the Unity ■ God, which goes in front of them so that they pass easily over the bridge *isir*, and on their right hands to guide them into Paradise. L.

⁶ I.e., the chosen, i.e., Muhammad.

⁷ "Mughais said 'Well done!' in praise of that light; through the light Moses' hand became a moon, and ■ Friend received the honour ■ 'Verily Abraham was pitiful and clement.'" Qur. 9: 110; 11: 78, L. The 'light' however is not mentioned in the text. According to the Muslim theologians the 'white hand of Moses' was not due to leprosy.

majesty and beauty of his holiness,¹— then when the *uāw* goes out of *amwāh* there remains but *āh*, a sigh,— how wonderful!² *Āh* *gō* remains, a memorial of Him; His religion remains as a manifestation of Him.³

Before the trumpet sounds kill thou thyself with the sword of indigence; if they accept it,⁴ thou art at rest; if not, think of what has happened as if it had not been. If thou *gōm* small or great to the door of the Absolute,⁵ or if thou come not at all, what is that to Him? Shall the day subsist for the sake of the cock? It will appear at its own time.⁶ What is thy existence, what thy non-existence to Him? Many like thee come to His door.

When the fountain of light⁷ starts forth, it has no need of any to scourge it on; yet all this magnificence is but water and earth,— the pure life and *amwāh* are there.⁸ What can the 'flee-way' of a

¹ The middle letter *y* of *āh* (Ar. 'he was piteous'), is the first of *ūy*, 'sincerely.'

² This is a kind of word-play the author is rather fond of. B carries it on thus:— "When *uāw* disappears from *amwāh*, the pitiful, i.e., Abraham, remains as a sigh only. We may say that this sigh, *āh*, is of the essence of the affirmation of the light, i.e., his knowledge and belief. For when thou viewest the word *āh* with the eye of truth, thou *gōm* is composed of a single *āh*, which denotes one, without companion, and *hā*, which denotes *Hāwa*, He; i.e., there is none but He. And this is the essence of the affirmation (of belief)."

³ V. note on previous line, the affirmation of the Unity being the *amwāh* of His religion.

⁴ Gloss in B is *āh* 'thy indigence'; or perhaps understand rather 'thy sacrifice of thyself.' 'They,' an indefinite plu., here, as often,= 'the higher powers'; or as we might say 'if heaven accept it.'

⁵ *gōm*, 'absence of dependence on anything else'; cf. p. 26, H. 18, 19, 21.

⁶ That is, shall God exist for the sake of, or in dependence on, any of His creatures? The line occurs eight lines lower in the MSB., but it evidently belongs to this argument and not to the later one.

⁷ I.e., the sun; in giving us a gloss 'the light of the Essence of the One,' B seems, as often, to read mystical meanings into the text where they are not intended.

⁸ There,—with God and not in material things; for *āh*, in a purely adverbative sense of, *later alia*, p. 20, l. 22; p. 27, l. 2.

handful of straw effect! His own light alone cries 'Make way!'
 10 That lamp of thine is thy trust in thyself; the sun* forth of
 himself in brightness, and this flame the cold wind cannot extinguish,
 while half a sneeze wrests from that its life.

So then your road lies not in ■ street; if there be a road, it
 is the road of your sighs. You ■ all far from the road of
 devotion, you are like asses straying for months and years deluded
 with vain hopes. Since thou art sometimes virtuous, sometimes
 15 wicked, thou fearest for thyself, hast hope in thyself; but when thy
 face of wisdom and of shame¹ grows white,² go, know thou that
 fear and hope are one.

ON THE JUSTICE OF THE PRINCE AND THE SECURITY OF HIS SUBJECTS.

'Umar one day saw a group ■ boys on a certain road all engaged
 in play and everyone boasting of himself; everyone was in haste to
 20 wrestle, having duly bared his head in Arab fashion.³ When 'Umar
 looked towards the boys, fear ■ him tore the curtain of their glad-
 ness; they all fled from him in haste, except 'Abdu'l-lah b. Zubair.
 30 'Umar said to him, "Why didst thou not fly from before me?"
 He said, "Why should I fly from before thee, O beneficent one?
 Thou art not a tyrant, nor I guilty."

If a prince is pious and just, his people are glad in his justice;
 but if his inclination is towards tyranny, he plunges his country in
 5 ruin. When thou hast provisioned thyself with justice, thy steed
 has passed beyond both halting-places.⁴

¹ Cf. sup., p. 28, l. 19. "When the pure light of God, the Glorious, the
 Exalted (may my soul and my children and my life be His sacrifice), shines,
 no cry of 'Make way!' rises from us, who are a handful of bare straw; it is
 His light that cries 'Make way!'", B.

² The light of His countenance, B.

³ Thy face, which at present displays both these by turns.

⁴ بیدور is the equivalent of درخورد. نیک بهش (B.Q.): so =
 'when thou findest fortune.'

⁵ بروی خطیب = 'in accordance with the mode of propriety': Perhaps
 corrupt.

⁶ i.e., this world and the next.

What matters acceptance or rejection, good or evil, to him who knows his own virtue? Be virtuous,—thou wilt escape an aching head; if thou be bad, thou breakest the whole compact. So stand in wonder at His justice that thou loosest memory of all else but of Him.¹

ON CELEBRATING THE PRAISE OF GOD.²

To call on the name of friends, and the unhappy ones³ of this world, how thinkest thou of it! It is like calling on old women. Oppression, if He ordain it, is all justice; a life without thought of Him is all wind. He laughs who is brought to tears through Him; but that heart is an anvil that thinks not on Him. Thou art secure when thou pronounceest His name,—thou keepest a firm footing on thy path; make thou thy tongue moist, like earth, with remembrance of Him, that He may fill thy mouth, like the rose, with gold.⁴ He fills with life the soul of the wise man; the heart of the lover of self He leaves thirsty.⁵ That thy purpose and judgment may be true, leave not His door⁶ all; to pay heed to those about me⁷ is the act of a thoughtless fool.

CONCERNING THE PIOUS DISCIPLE AND THE GREAT MASTER.

Thauri, by way of obsequiousness and in anxiety to acquire a good reputation, ~~asks~~ an excellent question of Bāyazīd Bisṭāmī; 20 weeping, he said, "O Master, tell me, who is unjust?" His master,

¹ The lines following on the story proper seem to form two 'mura'is, one drawn from 'Umar's justice, and one from the boy's fearlessness, and I have rearranged them accordingly.

² Two words signifying "to repeat *ḡalibna'l-illāh*, 'praise be to God,' " and "to repeat *lā ilāha illāllāh*, 'there is no God but God.' "

³ *qāḥim ka* = 'unable to speak from emotion or grief, unhappy, unfortunate,' that is, 'they can do nothing to help you.'

⁴ Referring to the yellow stamens of the wild rose.

⁵ B takes in an opposite sense;—"The learned worshippers of outward form and the brainless philosophers (the mercy of God be not on them) He has filled with thoughts of self; but the heart of the lover who seeks Him he makes thirsty" (i.e., for Himself). If the second hemistich stood by itself, the rendering would be allowable; but there is an obvious antithesis, and it seems to be training the sense to take *yaḥ* as 'thoughts of self,' and *yaḥ* in a bad sense.

⁶ B explains rather as 'those of just station.'

giving him a draught out of the law, answered him and said, "Unjust is that ill-fated ■ who for one moment of the day and night in ■ negligence forgets Him: he is not His submissive slave." If thou forget Him for one breath, there is none so shamelessly unjust as thou; but if thou be present¹ and commemorate His name, thy being is lost in the fulfilment of ■ commands.² So think upon Him that in thy heart and soul thou lapse not into forgetfulness even for an instant. Keep in mind this saying of that over-watchful traveller on this road, the impetuous lion, 'And worship thou the Lord in prayer as if thou sawest Him';³ and if thou do not thus, thou wilt be forced to cry 'Help, help!' So worship Him in both worlds, as if thou sawest Him with thine outward eye; though thine eye ■ Him not, thy Creator sees thee.

The commemoration of God exists only in the path of conflict; 10 it exists not ■ the assembly of the contemplation;⁴ though remembrance of Him be thy guide at first, ■ the end remembrance is naught.⁵

Inasmuch as the diver seeks pearls in the sea, it is the water too that kills him;⁶ in absence the dove calls 'where?'—if present,

¹ With the presence of the heart (glōsa in B).

² Thou art subjugated in acquiescence in His ordinance (glōsa in B).

³ *هذه غرارة*, "the lion of repeated attack," in 'All, the fourth caliph. The saying attributed to him, which is here referred to, is, "And worship thou thy Lord as if thou sawest Him: (أنت تراه)"'; and if thou see Him not, surely He seeth thee." I quote also a similar tradition of Muhammad. The translation of the line in the text is not strictly accurate ("and thou shalt see Him"); since however the line is only an adaptation to metre of the tradition referred to, I have kept the original sense.

⁴ i.e., the contemplation (in the sense of viewing, witnessing) of the divine Essence. "The calling to mind and glorifying of God exists in asceticism and struggle; it no longer exists when the advance has been made to presence and contemplation," B.

⁵ lit. 'what'. "Though progress in this path is by means of memory and glorification, yet when thou art at ■ the abode of contemplation (vision, *gā'ib*), memory no longer exists," B.

⁶ There is a play on the word *ب*, which is used for both 'pearls' and 'water', hence the 'too'. Thus the meaning is that the thing he seeks (*ب*) is the same ■ that (*ب*) which puts an end to his cries when he drowns;

why recite 'He' ?¹ Those in His presence are rich in His majesty ; weep thou, if absence is thy portion.

Listen to the ringdove's plaint of yearning,—two grains of barley changes it into joy ; but he who seeks the only true contentment, ¹⁰ seeks the light of the Unity in the grave.² To him the tomb is the garden of Paradise ; heaven³ is unlovely in his eyes. Then wilt thou be present, when in the abode of peace thou art present in soul, not in body ; whilst thou art in this land of fruitless search, thou art either all back or all front ;⁴ but when the soul of the seeker has gone forward a few paces out of this land, love seizes the bridle.⁵ Unbelief ²⁰ is death, religion life,—this is the plith of all that men have said.

Whoso for one moment takes delight in himself, he is imprisoned in hell and anguish for years. Who then shalt have this honour and high dignity conferred upon him ? Only he who possesses the princ- ³² ple of Islam ; in loving, and in striving towards that world, one must not talk about one's life ; those who travel on this road know nothing of grief for life and sorrow of soul. When thou hast passed out of this world of fruitless search, then speak thou in that the fountain of life.

UNLOCKING THE HOUSE OF DIGNITY.

Death⁶ comes as the key of the house of the Secret ; without ⁵ death the door of true religion opens not. While this world stays, that is not ; while thou existest, God is not thine. Know, thy soul is

so the seeker crying out after God, is ultimately answered by what he seeks for,—
i.e., when he arrives at the contemplation of the Essence.

¹ *وَأَنْتَ*, (= 'where ? ') also represents the sound made by the dove. The implication is as before; religious exercises have no meaning in the presence and vision of God.

² 'The dove's plaint of love, which is a matter of intimacy, is like the dissonance of the philosophers, and not worth two grains of barley ; but the plaint of the perfect knower of God is the utterance of the saying " Die ye before your death," &c.

³ i.e., the heaven of common opinion.

⁴ i.e., the bodily presence is never complete ; thou canst not show more than one side, be present with more than one side of thyself, to anyone at one time.

⁵ i.e., takes possession of and guides it.

⁶ i.e., the annihilation of one's self, not death as commonly spoken of, L.

a sealed basket; the love-pearl within is the light of thy faith.¹ The Past sealed the writing, and delivered it for thee to the Future; ■ long as thou shalt depend for thy life upon the revolutions of Time, 10 thou shalt not know what is inside. Only the hand of death shall unloose the binding of the book² of God, the Exalted, the Glorious. So long ■ the breath of man flies not from thee, the morning of thy true faith will not dawn in thy soul's East.

Thou wilt not reach the door of the King's pavilion without experiencing the heat and cold of the world: at present thou knowest naught of the invisible world, canst not distinguish faults from virtues; the things of that world are not those of sense, are not like 15 the other things of wont. The soul reaches His presence, and is at rest; and what is crooked then is seen to be straight.

When thou arrivest in the presence of the decree³ the soul sets forth, and like a bird leaves its cage for the garden; the horse of religion becomes familiar with ■ verdant meadow.⁴ Whilst thou livest true religion appears not; the night of thy death brings forth its day. On this subject a man of wisdom, whose words are as a 20 mufti's decision,⁵ said, "Through desire and transgression men have gone to sleep; when death shows his face, they awake." All the people of this world are asleep, all are living in a vicious world; the desire that goes beyond this⁶ is use and custom, and not religion;

¹ *ḥashīyah* "a small shell or pearl used as a philtre by women."

² The *ḥudūd* required here by the sense and inserted in several MSS. must be omitted in correction.

³ The decree of death; the commentators refer to Qur. 89, 28 sq. "O thou comforted soul! return unto thy Lord, well pleased and well pleased with. And enter amongst my servants and enter my Paradise."

⁴ Reversing in the translation the order of the hemistichs.

⁵ The reference is to 'Alī, one of whose reputed sayings, "Men are asleep, and when they die, they awake," is copied from a tradition of Muḥammad, L.

⁶ i.e., perhaps, 'the desire to find more in this world than a vicious place'; but the next line begins with *ḥāḍir* 'but, on the other hand,' cf. p. 20, l. 22; p. 27, l. 2; the sense however is parallel and allows of no adverbative meaning. A change in the position of the negative particle (*rasm wa ḥādīs na ḥudūd dīn bāshid*) or *rasm wa ḥādīs būd ke dīn bāshid* would give the adverbative sense:—"the desire that goes beyond this (present world) is not (mere) custom and use,—it is true religion; but the religion which is only of this life . . ."

for the religion which is only of this life is not religion, but empty 33
trifling.

To knock at the door of non-existence is religion and fortune ;
knocking little comes of being little.¹ He who esteems of small
account the substance of this world, say to him, ' Look thou on
Mug̃afā and Adam ' ;² and he who seeks for increase, say to him,
' Look thou on 'Ād and on Qārūn ;³ the foot of the one clave to &
his stirrup, the other lived pierced through with terror ; the Eternal
destroyed the foot of the one ;⁴ remorse turned the hand of the other
into a reed ; the dire blast falls on 'Ād, the dust of execration is the
abode of Qārūn.

What harm ■■ it, if from fear of misfortune thou sacrifice thyself
like wild rue for the sake of virtue ?⁵ Indigne not thy cheek before
the men of the Path ; burn thyself, like wild rue ; thou hast the wisdom 10
and religion of a fool if thou pretendest to eminence before God. Yet
not man wears a net about himself ; rather the lion will break his
cage.⁷

¹ i.e., being weak and worthless, B.

² i.e., ' thou shalt see the essential perfections of Muhammad and Adam ;
for the former constitutes the ultimate stage in the knowledge of the secrets
of God, and the latter was the first receptacle of prophesy and the divine light
and mysteries, and was the reason for the creation of the phenomenal world ;
and both were elected to honour from their holding of small account the sub-
stance of the world.' So B, who does not seem very sure of his exegetical efforts,
as he adds ' And God knows best.' There ■■ a play upon words, كنا of
being both ' to knock little,' and ' to esteem of small account.'

■ According to B the reference is to Shadrūd, son of 'Ād ; who " ordered
the construction of a terrestrial paradise in the desert of 'Ādam (Adam), ostensibly
to rival the celestial one, and to be called Iram after his great grandfather.
On going to take possession of it, he and all his people were struck dead by a
noise from heaven, and the paradise disappeared " (Hughes, Dict. of Islam s.v.
Iram). Qārūn is the Korah of the Bible, who was swallowed up in the earth ;
to Muslims he is the type of a rich man ; Sādi's seems to refer to some further
tradition about him.

■ By hamstringing (does in B).

■ سجده — wild rue, of which, and of ■■ weeds, a fumigation against magi-
ciant eyes is prepared (Stein.). زندقه — misfortune, and, especially, a ■■
fortune in consequence of witchcraft (ib.).

⁵ i.e., associate not with nor pretend to equality with, B.

⁷ The ' lion ' is the ' man of the Path ' (does in B).

O thou, who art satiated with thyself,¹—that is hunger; and thou, who bandedst double in penitence,—that is prayer.² When thou art freed from thine own body and soul, then thou findest isolation³ and eminence. Display not at all thy city-inflaming countenance; when
15 thou hast done so, go, burn wild rue.⁴ What is that beauty of thine? it is thy lost; and what is thy wild rue? it is thine own being. When thy lip touches the threshold of true religion, Jesus, son of Mary, becomes thy sleeve.⁵ In this quest do thou melt thyself; adventure thy life and soul in the path of fidelity; strive thou, that through non-existence thou mayest pass to existence;⁶ that thou mayest be drunk with the wine of God. The ball and stick⁷ of the universe are in the hand of him whom true religion makes to live;⁸

¹ i.e., to leave oneself, turn away from oneself, B.; and so to hunger for God. It would perhaps be equally permissible to take *سور* in its primary meaning of 'fail.' "O thou, who art full of self,—that is hunger." i.e., really emptiness. Cf. p. 20, l. 15.

² *ركوع* the inclinations of the body performed in the ritual of prayer.

³ i.e., disengagement (glance in L).

⁴ Cf. note, l. 9, inf.

⁵ i.e., what do I mean by thy face which causes the city to enthuse? "Thy city-inflaming countenance is the sum-total of bodily existence (جاذبات جامعة انساني) or it may be actual beauty (جمال حلي)." L. is however having paraphrased L's note (substituting 'external beauty and grace' حسن instead of جمال حلي) proceeds. "And what is that world-adorning beauty? it is thy desire towards God. And what is that wild rue? it is the annihilation of thy own existence." In thus explaining *سوء*, 'lust,' by 'desire towards God,' he is, as it seems to me, at variance both with the more evident sense of the passage and also with L's note which he had before him; being led thereto perhaps by the occurrence of *سوء* a few lines lower in a mystical sense ('intoxicated with wine of God'). If the meaning of *سوء* as 'the bewilderment of the mind in the contemplation of God' is adopted, the sense would then be "Make not a parade of thy ostentatious, of thy ecstatic knowledge."

⁶ i.e., subsidiary in position to thee.

⁷ "When thou hast passed through the stage of annihilation in God, thou existest externally in the Absolute Essence, which is not liable to destruction," B.

⁸ The implements of a game resembling polo.

⁹ On the plain of Love the ball and stick of the universe, that is all powers in their perfection, fall into his hand whose existence is in the Absolute Essence." B.

when thy soul becomes drunk with this draught, thou hast reached 20 the summit ; from being naught thou comest into existence.

Every freed — of that place is a slave, bound by the foot, with a ring in his ear ;¹ but those bonds — better than the steel of fortune ; but that ring is better than the striped garments of Arabia and a throne. The bonds that He imposes, account a crown ; and if He 34 gives thee sackcloth, reckon it brocade ;² for He bestows benefits, and He gives beauty ; He is kind, and He is bounteous.

Seeing that thou art needy, what dost thou with Gladness, and what with Cleverness, both bought with 'a price' ? Be glad in Him, and clever in His religion, that thou mayest find acceptance and honour with Him. That man is wise whom He lifts up ; joyful 3 he whom He abandons not ; and fortunate, who is His slave, approved by Him — all — works. When thou hast cast these branches,³ and — grappled with death, thou wilt no longer turn away from death, and shalt come to know the world of —. When thy hand reaches the branch of death,⁴ thy foot treads the palace of power ;⁵ the foot which — far from the dome of right guidance 10 is not a foot.—it is a drunken brain.⁶

ON GIVING 'THANKS.

Ingratitude's only seat is the door of sorrow ; thankfulness arrives with certainty at the treasure.⁷ Utter thy thanks for the sake of increase, of the hidden world, and of the sight of God ; then when

1 "He who is a freed man of the court of Glory is bound by command and prohibition in the world of acquiescence and resignation, which is the highest degree attainable by His chosen servants," B.

2 *giza* 'a bed-quilt, sheet' ; but B, "a doubled sheet of brocade."

3 "Thou who are given in pledge to poverty and indigence,—what art thou doing with *ghidi*, and what with *shrak* ; for these two are slaves bought with thy money. Slaves are often called *ghidi* and *shrak*." B. (*shrak*, lit. 'slave,' not 'cleverness.')

4 The concourse that attach us to this world, B.

5 i.e., annihilation (gloss in B).

6 i.e., eternal life (gloss in B).

7 i.e., feeble and powerless (gloss in B).

8 Referring to Qur. 14 : 7. "When your Lord proclaimed, 'If ye give thanks I will surely give you increase ; but if ye misbelieve, verily, my torment is severe.'"
T.

thou hast become patient of His decree ■ will name thee ' giver
 15 of thanks ' ; whose praises forwards towards God, speaks not without
 uttering his thanks to God.¹ Who ■ tell His sweetness of
 giving thanks to Him ?² Who can pierce the pearl of the celebration
 of His name ? He bestows, and He gives the reward ; He speaks,
 and He imparts the answer.³ Whatsoever He took away from thee
 of kindness ■ show of love, the same or more than that He gives back
 to thee.⁴ If every hair became a tongue, and each ■ interpreter
 20 ■ thanksgiving's door to swell thereby His thanks, they could not
 utter due thanks for the divine grace of the power to give thanks.

Then let man seek to give thanks for His mercies ; if they utter
 them, it is even through Him they do so,—body and soul drunk
 35 with His decree, the heart singing " O Lord, thanks !" And if not,
 then as far as regards the path of knowledge and prudence, woman
 and man, young and old, are blind of eye in the world of lust, are
 naked of body like ants and flies.

ON HIS WRATH ■ HIS KINDNESS.

The pious are those who give thanks for His kindness and mercy,
 5 the unbelievers those who complain of His wrath and jealousy. When

¹ The MSS. here insert two lines :—

یوسف بی شکل و جسم و خلق و چهار
 شکل و جسم و طالع و تدبیر
 ازده فرد و خالق و چهار
 آدمی راست سال و سال و تدبیر

² He is without form or body, is not dependent on the seven (planets) and the four (elements), the ■ God, the all-powerful Creator ; form, body, the humours, their changes, all balancing each other for months and years, belong but to man.³ The lines are, apparently, part of a passage on God's absoluteness, and have wrongly found a place here.

³ Most MSS. have ^{فرد} ازده, which is obviously wrong. M alone has ^{فرد} ازده ; Dr. Ross has very kindly informed me that this is also the reading of the Calcutta Madrasah MS., and has thus removed the very considerable doubt which would have attached to the reading if adopted ■ M's authority alone.

⁴ I.e., as B explains, He by His grace bestows the power of giving thanks, and then rewards thee for giving thanks ; He speaks that which thou utterest, that is, causes thee to speak, and Himself answers.

⁵ Referring to Qur. 2: 100. " *Whatever verse we may omit or even forget to forget, we will bring a better one than it, or one like it.* "

God becomes angry, thou seest in the eyes what is rightly in the spring.¹ His wrath and His kindness, appearing in the newly-formed world, are the cause of the error of the Quesbre and the doubt of the Magian.² His kindness and His wrath are imprinted on the pulpit and the gallows; the rendering of thanks to Him is the mansion of honour, and forgetfulness³ of Him, of disgrace. His kindness is comfort for men's lives, His wrath a fire for their souls; His kindness rejoins the slave; His wrath makes — its mock. When the *Lai* of 10 His kindness shows itself, the *dā* of fortune gains the victory;⁴ if the *qāf* of His wrath⁵ rushes forth, it melts Mount Qaf like silver. The whole world dreads His anger and His subtlety; the virtuous and the ungodly are alike in their terror. When His kindness mixes the draught of exhilaration, the shoe of the *gāf* mounts to ecstasy; when His wrath comes forth again, ecstasy draws in its head like a tortoise. His wrath melts even His beloved; His kindness cher- 16 ishes His beggar. He it is who nourishes thy soul in unbelief or in the faith, He who gives thy soul the power of choice. Thy life's soul lives through His kindness; — by His kindness thy life endures.

By His disposing wrath and kindness He brings to life the dead, to death the living; His wisdom cares for the slave, His favour accomplishes our undertakings. When His wrath came forth in conflict, 20 it killed the country's king by means of an impotent gnat.⁶ Then

¹ *Lā*, water. The periphrase is in order to play upon the words; "thou seest in the *shams* what is rightly in the *shams*."

² The purpose of this line is to refute the error of the Quesbre and the doubt of the Magian, the false opinion of which two erring sects is that good comes from God (*Yasdin*) and evil from *Ahrimān*. But God's attributes of wrath and kindness, appearing in the newly-formed world, will account for the origin of good and evil; and Quesbre and Magian forget that the world is the theatre of all the names and attributes of God, the origin of good being in the name "Kind" and of evil in "the Avenging." L.

³ *سُكْرَ بِمَعْنَى نَقَلْتُ* B.

⁴ *Lā*, the initial letter of *laif*, 'kindness'; *dā*, the initial letter of *daylat*, 'fortune.'

⁵ *Qāf*, the initial letter of *qāf*, 'wrath.'

⁶ *Lā*, 'a lame, maimed gnat.' The reference is to Nimrod: when Nimrod waged war against Abraham, God "plagued those who adhered to him by swarms of gnats, which destroyed almost all of them; and one of these gnats having entered into the nostril, or ear, of Nimrod, penetrated to one of the membranes of

when **he** saddled the horse of kindness, he caused the food of worms to gather locusts; through God he abode in wisdom and right counsel,—**the** worms were silver, the locusts gold;¹ and **in** the midst of God's favour he suffered a proving trial, when again in favour he laughed at his misfortunes. When His wrath spread the snare, He turns the form of Bil'am into a dog;² when His kindness worked, He brought the dog of the Companions of the Cave into the cavern.³ The magicians through His kindness exclaimed "No harm";⁴ His wrath caused 'Avisil to say, "I am better."⁵

8 With God no good and no evil has power;⁶ with whom⁷ can **he** say that there exists no one else in the world! No matter whether small or great, His wrath and His kindness reach everyone

his brain, whose growing bigger every day, it gave him such intolerable pain that he was obliged to cause **his** head to be beaten **with** a mallet, in order to procure some ease: whilst **his** turban he suffered four hundred years; and being willing to punish by one of the smallest of his creatures him who insolently boasted himself to be lord of all." (Hughes, Dict. of Bible, s.v. Nimrod.)

¹ Suffering **the** Job, who **was** reduced to poverty and on whose body worms **came**. At last he was restored to health, riches were given him beyond what he possessed before, the barley and wheat in his granaries became gold and silver, golden locusts rained upon his house; **the** worms which fell out of his body became silverworms, and the dew which had settled on him became honey-bees. L.

² Qur. 7: 174-5. "Lead to them the destruction of him to whom we brought our signs, and who stepped away therefrom, and Sadeh followed him, and he was of those who were beguiled. Had we pleased we would have smitten him thereby, but he cried upon the earth and followed his host, and his likeness was as the likeness of a dog, whom if thou shouldst attack he hangs out his tongue, or if thou shouldst leave him, hangs out his tongue, too." The verses are referred to others besides Balaam.

³ And endowed it with human characters; v. Qur. 18, and for the Christian tradition, Gibbon's Decline and Fall, chap. xxxv.

⁴ Qur. 26: 40-50. Pharaoh's magicians repented on seeing Moses' miracles, whereupon Pharaoh said, "I will surely cut off your hands and your feet from opposite sides, and I will assemble you all together!" They said, "No harm; verily unto our Lord do we return!"

⁵ Qur. 38: 77. When the angels were commanded to adore the newly created man, Iblis refused, and on being asked the reason, said he, "I am better than he; Thou hast created me from fire, and him thou hast created from clay."

⁶ Gloss in B. (ان بى), *يَسْتَدِرُّ وَكَافَى*, 'affective, effectual'; i.e., God is influenced by the good or harm that man do.

⁷ I.e., except Him.

alike. Emperors humble themselves¹ on ■■■ path, heroes bow down their heads at His door; kings are as dust before His door, Pharaohs fly in terror from before Him. By means of a Turkish demon, a slave just bought, He overthrew a hundred thousand standards of war;² while yet he had no more than a couple of retainers, he 10 folded up the carpet of a hungry band.³

If He says to the dead, Come forth, the dead comes forth, dragging his winding-sheet behind him; and if He says to the living, Die, he dies on the spot, though he be a prince. The people are proud of heart through His kindness; because of the respite He gives them they fear not at all; but whose manifest presumption in His kingdom has broken away from the straight road. His poison ■■■ be 15 the sufficient food of the champions, His wrath an adequate bridle for the haughty; He has broken the necks of heroes by His wrath; to the weak He has given a double share of His kindness. The quickness of His forgiveness obliterates the marks of our pleading from the path; ■■■ speech; He gives shelter to him who repents of his sin, and cleanses his pages of the crime; His forgiveness outruns the fault,—"*My mercy outstrips*" is a wonderful saying.⁴ He is

¹ *لَا يَلْوِي* with gloss in B *غالب*. Lit. 'lose their lines at play.'

² Referring to Amir Nāṣir al-Dīn Bahā' al-Dīn, whom Nāṣir Hajj, the merchant, brought ■■■ Rūḥī from Turkistan, and who was bought by Alptagīn the chamberlain and slave of Alṣaid b. Imām al-Buhārī. After Alptagīn's death the people of Ghazni made him their governor in A.H. 665. He conquered Bust (Gandahar) in 667; and having seized Qayḍār he died on the road to Balḥ in 670; Mahmūd of Ghazni was his son.

³ Neither reading nor meaning is clear. L., reading *زبان یکی دونا* says, "At a time when his servants had not increased from one to two, he alone rolled up the carpet of a hungry multitude, i.e., folded up the carpet of poverty of a hungry band, and brought them to wealth and fortune; which is a result of the kindness of God." B interprets "folded up the carpet of a hungry band" ■■■ "turned a world upside down"; but *مشتی*, lit. 'handful,' implies fewness.

In B's text there occurs here a *Has*, not in the others.—

لَا يَلْوِي لطف و قاهت كرمش كونه بر اوج آفت كرمش

"Of His kindness and exceeding mercy He has placed in the zenith the sign ■■■ His cleanness."

⁴ Referring to the tradition "*As he has said, my mercy outstrips my anger*." B.

the giver of the soul; not, as we are, a creature to whom a soul is
 20 given; He holds up the veil, He does not tear it as we do.¹ He is
 thy shepherd, and thou choosest the wolf; He invites thee, and thou
 remainest in want; He is thy guardian, and thou thyself carest not;
 37 O well done, thou senseless sinning fool! He reforms our nature
 within us; kinder than ourselves is He to us; mothers have not for
 their children ~~such~~ love as He bestows. The worthless He makes
 worthy by His kindness; from His servants He accepts thankfulness
 and patience as sufficient.² His beneficence has shut the door of
 sense against the eye of wisdom and uprightness, and opened to it
 the path of the spirit.³

■ Since His clemency has established thee ⁴ thou art secure against
 the plunderers; ⁵ the mountain-dweller ever escapes in the plain the
 affliction of the north-east wind.⁶ Though invisible to us, He knows
 our faults; ⁷ His pardon can wash them away. His knowledge has
 concealed our imperfection; ~~the~~ secret thou hast not yet spoken,

¹ Referring to the name of God as-Saif, 'the Vindicator (of sin),' B.

² "As recompense for His kindness He only requires thankfulness for
 benefits and patience in affliction." D.

³ "Human reason cannot comprehend the perfection of the essential bene-
 ficence of the Bountiful; and because the door of the senses is closed against the
 eye of knowledge and uprightness, it cannot thus acquire His comprehension of
 His beneficence; but to that eye the path of the spirit is opened, i.e., the inward
 mode of existence is placed within the reach of the reasonable soul; which mode
 of existence is obtained only by him who is single of eye and of heart, who exists
 every moment in contemplation of the world of the unknowing; and to exist thus
 ■ the perfection of the spirit of the knowers ■ the saints and the pro-
 phets." H.

⁴ i.e., made firm thy foot in the path of acquiescence and resignation. B.

⁵ i.e., carnal desires, the wiles of the devil, and the things of the world of
 sense. B.

⁶ لڤي 'an oblique wind, hazal and rough, which rises from the north-east,'
 B.; who also names the other oblique winds, S.W., S.E., N.W. Stain. (Diet.)
 however gives لڤي as a general name for a wind blowing obliquely, and names
 the N.E. الشامي. B., reading مرد لڤي, 'the townsmen,' adds, 'When a man
 comes out of the street and market into the open plain he escapes the torment of
 the whirlwind and the north; ' though ■ our ideas (it would seem that he
 was more fully exposed to both).

⁷ i.e., 'His absence, or invisibility, knows our faults.'

He has heard. The sons of men, ever unjust and ignorant,¹ talk in folly of God's kindness; ■ works good, and ye work evil: He 10 knows the bidden things, and ye are full of fault. Behold, after thy so many doubts, this care of the Knower of the hidden for a wicked world; had it not been pure favour on His part, how could a handful of earth have ■ to wear a crown?

The alighting-place of His pardon is on the plain of sin, the army of His kindness comes out to meet our sighs; when the sigh of the knower of God raises the veil,² hell seizes its shield from fear of Him. His forgiveness grants itself to ■ sins; His mercy des- 15 cends to bestow benefits.³ Thou hast committed the iniquity, yet He keeps faith with thee; He is more true to thee than thou art to thyself. His bounty brought thee into activity; otherwise how could this market have been set up on earth?⁴ Whence becomes non-existent, to him is given existence; whence slips receives a helping hand. He it is who takes the hand of the friendless, and chooses weeds like us.⁵ Forasmuch as He is pure, He desires the pure; the 20 Knower of the hidden desires His dust.⁶

ON HIS OMNISCIENCE, AND HIS KNOWLEDGE OF THE MINDS OF MEN.⁷

He knows the draught of each of His creatures; He has given it, and He can give its opposite. He ■ the Creator of thy wisdom; 28

¹ Compare Qur. 35: 73. "Verily he (man) is ever unjust and ignorant."

² i.e., perhaps, "causes God to come forth and manifest Himself in power."

³ Or perhaps, more literally, "His forgiveness possesses the faculty of favourable reception on account of our sins; His mercy possesses the faculty of descending in order that it may bestow benefits."

⁴ The "market" is the human body. "Brought thee into activity," i.e., caused thee to exist.

⁵ B reading, as most do, a negative,—"those who are vile like us He chooses not"—says, "He does not choose dogs like us, who derive their power as individuals from the sensual avowals of this house of deception; but He chooses him whose individuality has no other friend but God's essence, and who in his friendlessness desires no one else." The tenor of the passage, however, is in the opposite sense, and the positive is supported by H and M.

⁶ "Since a substance becomes not pure till it has been burnt and burned to ashes, He the pure, who will only have the pure, seeks only the dust." B.

⁷ The order of the verses of this chapter varies in the various MSS.; none, however, gives a logical sequence, and I have not been able to adopt the order of any single MS.

but His wisdom is untainted by the passage of thought.¹ He knows concerning thee what is in thy heart, for ■ is the Creator both of thy heart and of thy clay. Dost thou think that He knows as thou knowest? then is the ass of thy nature stuck fast in thy clay.² He sees what is best for ■ creatures before the desire is formed; He knows the mind before the secret thought exists. ■ knows what is in thy heart; before thou speakest He performs the work. God brings joy and takes away sorrow; God knows our secrets, and He keeps them safe.

Silence before Him is the gift of tongues;³ thy life's food thou receivest from a table bare of bread; man's desire cannot wish for such things as He has prepared for him.⁴ He knows the condition of His creatures; He sees it, and can give accordingly; He has prepared for thee thy place in Paradise, that to-morrow thou mayest enter into joy.⁵ It is enough that He speaks,—be thou dumb and speak not; it is enough that He seeks, remain thou a cripple, and run not to and fro.⁶ In presence of the power and omniscience of God, feebleness and ignorance are best; feebleness makes thee wise, weakness confers eminence on thee.

1 "His wisdom does not, like ours, depend on what occurs in the mind; for mind has its place in the system of the elements and of matter, not in the essence of the Ineffable and Inevitable; for agitation has no place with Him." B.

2 "If thou have this idea thou wilt never get unto the road." B.

3 ■ implication being, apparently, that there is no need of prayer for material blessings.

4 L refers to the tradition of Muhammad, "Eye hath ■ seen, ear heard, nor hath it entered the heart of man."

5 An alternative reading might be rendered, "Be so to it that thou hast joined to-morrow with to-day;" i.e., prepare to-day for the judgment day (to-morrow).

6 "Since He, who speaks to thee, is all-knowing, thou needest not to speak to Him of thy desire. And since He in mercy seeks to forgive and spare thee, and the services He has commanded He has commanded only that thou mayest justify His mercy to thee; and since it is certain that thou canst achieve nowhere without His generosity, do not let thy search for the things of the external world enter in between thee and thy union with thy desire; but rely thou on His desire and love for thee. When thou abandonest the search for externalities, and enterest the stage of resignation, and givest thyself up to Him, He will be sufficient as a searcher." L.

Whoso ■■■ make existence non-existent, ■■■ also change non-existence into existence. He in His mercy arrests the rhythmical forces in the womb for the due constituting and establishing of the offspring; ¹ and forasmuch as His inscrutability portrayed thy form, ¹⁶ knowest thou not that thou canst not remain hidden? ² He knows thy case better than thyself; why frequentest thou the neighbourhood of folly and deceit? Speak not of thy heart's sorrow, for He is speaking; seek thou not for Him, for He is seeking.³

He perceives the touch of an ant's foot, though in night and darkness the ant move on a rock; ⁴ if a stone moves in the dark night in the depth of the water, His knowledge sees it; if there be a worm ²⁰ in the heart of a rock, whose body is smaller than an atom, God by His knowledge knows its cry of praise, and its hidden secret. To thee He has given guidance in the path; ■ the worm He has given its sustenance in the rock. No soul has ever rested in patience apart ²⁵ from Him; no understanding deceived Him by its subtlety. He ■ ever aware of the minds of men,—ponder thou this, and thy duty is fulfilled.

¹ مقالي is "a clasp, a person who exerts a subtle, importunate." Here the idea is that of recurrence, a recurrent form. I would not enter into details; but now, I think, in saying قالم كرم ■ 'establish'; for the establishment of a regularly recurring form would tend to the firmation and constituting of the developing organism; on the contrary, the suspension of active movements in the womb is what is required,—a period of rest for the undisturbed development of the offspring. The arrest, during pregnancy, of the expulsive action of the womb ■ regards menstruation, was probably present in Sanskrit's mind.

² I prefer a different interpretation: "inasmuch as His inscrutability has portrayed thy form, knowest thou not that thou canst not contain Inscrutability in the compass of thy comprehension? For the picture can by no means know the nature of the artist, nor can what it comprehends contain the artist." In view of the next line, however, the translation given seems the better.

³ Cf. sup. l. 11.

⁴ "So small a thing as an ant, on an unrepresible mass like a rock," B. "A denial of the doctrine of the philosophers, who say that God knows the parts by the way of the whole, not particularly; the truth, however, is that ■ knows the parts as parts,—" nor does the weight of an atom escape the Lord in earth or in heaven; nor is there less than that nor greater, but it is in the perceptive Booth" (Qur. 10: 63). L.

If thou turn thy face from evil usage,¹ thy mind shall preserve the true religion of Islām; but ~~if~~ thou chooseth to hold false ideas of His clemency, thou shalt have no light, but hell-fire in thy heart; for since thou wilt not take account of His knowledge, O man, cherish no hope of clemency from Him.² His omniscience kindles the lamp of the understanding; but His clemency teaches nature to sin;³ were not His clemency a perpetual refuge, how could a servant dare to sin?⁴

If then thou committest a sin, that sin falls under one of two cases; if thou thinkest that God knows not, I say to thee, Well done,⁵
 10 O thorough-going infidel! and if then thinkest that God knows, and still thou committest it,—Bravo, impudent one, and vile! Myself I acknowledge ~~that~~ no man knows thy secrets; God knows,—God is ~~more~~ ~~than~~ man;⁶ and I take it that if He hides His forgiveness from thee, is it not that His omniscience knows that it is true with thee? Then turn from this vile conduct of ~~mine~~; otherwise on the day of thy resurrection thou wilt forthwith see thyself drowning in the sea of thy shame.

15 CONCERNING HIS BENEFICENCE,—AND VERILY He is THE PROVIDER OF PROVISIONS.

When He lays the table of its food before the creature, He provides a fare more ample than the eater's needs; life and days and daily food come to all from Him; happiness and fortune ~~are~~ from Him. He supplies the daily bread of each, nor seals the door of the

¹ ~~كفر~~ here of mode of belief.

² "To take account of His knowledge is to hold Him in truth the knower of all secrets; and if one does so, one may hope for His mercy. For to hold Him omniscient is to fear Him, and to fear Him makes thee the recipient of His mercy." B.

³ Apparently—"His omniscience, if reflected on, will kill me..." as B; "when thou fully understandest His omniscience, the lamp of the understanding becomes bright; but if thou hast no knowledge of His omniscience, and reflect on His clemency, and hast abandoned thy fear of God, thou becomest persistent in sin (~~أبداً بكثرة ذنوبك~~) and hast lost thy place."

⁴ "This confidence in His clemency springs from ~~my~~ servants not understanding His omniscience and not fearing Him." B.

⁵ Ironically; gloss in B. ~~كفر~~ i.e., "this is a thorough-going..."

⁶ i.e., is greater, and therefore knows.

storehouse; infidel and true believer, wretched and prosperous,—to all their daily food and life renewed. While the *Hā* of necessity ¹ 20 ■ still in their throat, the *Jīm* of His munificence ² has given His creatures their sustenance. Except by bread we cannot live, and appetite is our only relish; He shuns not His servants when they turn to Him,—He has given the relish, He will give the bread too.

Thy bread and life are in the treasury of God; thou dost not 40 hold, according to His word, that it is He.³ If thy daily bread be in China, thy horse of acquisition is ready saddled to bear thee speedily to it, ■ to bring it to thee whilst thou art sleeping.⁴ Has He not said to thee, I am thy Sustainer, the Knower of what is hidden and the Knower of what is manifest; I gave life, I give the means of 5 livelihood; whatsoever thou askest, ■ give forthwith? Know that, like the day, the matter of thy daily bread is well assured, for thy daily bread is a present which the day brings with it; forasmuch as the kindness of God is on thee, thou holdest thy life as a pledge for thy food. Take thought for thy life, and thou hast done the same for thy bread; loaf succeeds loaf as far as the edge of the grave. Hold firmly to this pledge, and eat thy bread;⁵ and when the pledge passes from ■, still shalt thou eat the food of Life.⁶ Life without 10 bread God gave to none, for life endures through bread; and when ■ quits the body, know for a certainty that now indeed sustenance has reached thee.⁷

The ignoble fear for their daily bread; the generous man does not eat his food warmed up a second time. The lion eats not his prey

¹ *ḥāṭa ḥāṭa*, 'necessity, need'; of which *ḥā* is the initial letter. This being a guttural, pronounced (unlike the soft aspirate) deep in the throat, the head-stitch has, as H notes, a peculiar openness.

² *jīm jīm*, 'munificence'; of which *jīm* is the initial letter.

³ I.e., bread and life are given to thee from God's treasury; yet wilt thou not believe, as His word says, that He is the giver.

⁴ I.e., God creates means by which thou mayest obtain thy daily food, wherever it may be. ■.

⁵ Cf. l. 7, *sup*.

⁶ I.e., in the upper world.

⁷ I.e., thy true spiritual food (given in H), cf. l. 8, *sup*. Life is always maintained by food, whether the life in the body or out of it.

alone; when he is satisfied, he abandons the rest.¹ It is for women to hoard up the old; to men new sustenance with the new day.²

15 Thy daily bread is a charge on the All-knowing and All-powerful,—be not angry against prince or minister; it comes from God's door, and not by teeth or throat = pipe.³

The lordship of a house is a lordship with sorrow, especially for him who ~~has~~ no wealth or treasure; the lordship of a house = all sorrow and desire,—leave said to the house, and God is sufficient for thee.⁴

Let thy trust at all times be on God, rather than on mill and sack; for if the clouds give thee no water for a year, I foresee that thy affairs will be altogether ruined.⁵

A STORY.

An old man put forth his head, and seeing his field dried up **61** spoke thus:—"O Lord of both new and old,⁶ our food = in Thy hands, do what thou wilt. The sustenance Thou givest to fair and foul depends not = tears of cloud nor smile of field; I well know Thou art the Uncaused Sustainer;⁷ my life and my food, all comes from Thee. Thy one = better than thousands of thousands, for Thy little is not a little."⁸

¹ So, to release, and does not save it up; the lion being a type of nobility.

² *Id.* "to women the old, fold on fold." "The men of the Path, who are the men of wisdom (the knowers), every day make new progress in acquisitions and struggles and mastering, which are their daily food; while it is for women to gather up and watch over fragments." So B (illustrating = tendency to read mystical meanings when they are not intended).

³ "Not from our teeth that (showing them) we should importune others; or throat, that we should cry out at men's dining; nor in anyone's face that we should fall to lamentation | *يدنا ولساننا ذر سليم* | "B. It would seem, however, that 'teeth' is used rather in reference to the teeth of wild animals, by which they make their food; 'throat,' as B, to calling aloud on others; and 'pipe' is perhaps the pipe of the dervishes, and so means beggary.

⁴ *Kudghudā's*, 'the lordship of a house,' splits up, according to its derivation, into *kad*, 'house,' and *qudd*, 'a lord, God.'

⁵ *Id.*, in case thou dependest on mills and sacks.

⁶ *Id.* *قوله* 'all' glosses to B. That is, 'Lord of all.'

⁷ Rain, etc., is not the ultimate cause of our sustenance; the ultimate cause is Thou, who art uncaused.

A flame from Him, and a hundred thousand stars appear; a drop from Him, and a hundred thousand palm-trees spring up.¹ He who is in fear about his daily food is not a man,—truly he is less than a woman.

A STORY.

Hast thou not heard how in a rainless time some birds received their food from a Magian's door? Many Muslims spoke to him, and among them — clever and eloquent—"Though the little birds do take your corn, yet this generosity of yours will not find acceptance." Said the Magian, "If He does not choose me, still He — my toll; since He himself is kind and generous, He does not think the name of niggardliness or of liberality."

Ja'far² sacrificed his arm in His Path; instead of arms God gave him wings. None shall discover thy work but God; truly nothing can happen to thee from men. Pay no heed to the doing and bustling of men; fasten thy mind on Him, and thou hast escaped from sorrow and bondage. So far as thou canst, take thou — friend but Him; take men not into thy account at all. Your bread is laid up in God's eternity; His friendship He gives you,—it is your life; know that — of these are represented in the world of love and search by the Persian writer and the Arabic father.³

¹ *قندیل* *qandil*, "grass." It supposes it is refer to elvora.

² Ja'far was Muhammad's cousin, the son of Abu Talib and brother of 'Ali. On the death of Zaid during his battle of 63 A.H. he took command of the forces, and hamstringing his horse fought till he too fell. Muhammad is reported to have said, "I saw Ja'far as an angel with two wings, covered with blood, his limbs stained therewith." Hence Ja'far is known as "the winged martyr." Cf. *Ma'war*, Life of Mahomet, 3rd ed., p. 383.

³ The *How* is obscure to me, nor can I derive much illumination from the commentators. 'Wayer' in Pers. is *ab*, and 'father' in Ar. is *ab*, words which differ only in the quantity of the *ab*. Enay, "Although they differ in meaning, yet in nature and pronunciation (1 they are the same, and) by any means of arrangement to take away *ab* from the words referred to is impossible; so there is also a relation between the *ab* of *ab* (favour, l. 17) and your life (*ab*), which is indissoluble and indestructible; while He says God gives His favours." Similarly *l*, whom B has imitated and expanded; both mention the possibility of *ab* referring to the woman (cf. *Qur.* 83: 5 sqq.).

[ON THE DESIRE FOR GOD.¹]

So long as thou art a stranger to the light of Moses,² thou art blind
 20 to the day, like the bird of Jeann;³ since thou hast no knowledge of the
 path of poverty, thou art in hiding, like the inside of an onion.⁴ First,
 for the sake of His comforting love, do thou make thy head thy foot,
 42 like the reed,⁵ and continue seeking Him; that by thy perfect search
 thou mayest reach that place, where thou knowest thou needest seek
 no more.

Did not an indolent one, when he heard murmurs of sloth — his
 heart's tongue, ask 'Alf, "O Prince, illuminer of the soul, ■ the
 dark night better, or the day?"' Murtaẓī⁶ said, "Hear, O ques-
 6 tioner; yield not to this backsliding; for to the lovers in this soul-
 inflaming path the fire of the secret is better than the splendour of
 the day."⁷ He whose soul the path has fired stays not behind on
 foot at the halting-place;⁸ in that world where love tells the secret,
 thou no longer art, thy reason no longer endures.

ON AFFECTION AND ISOLATION.⁹

The lovers are drunk in His Presence, their reason in their sleeve

¹ There is no indication of the beginning of a fresh chapter here in any of the MSS. The subject of the following verses, however, is different, and we soon here to begin a fresh section of the book.

² The desire to see God which burned in Moses, B.

³ The bat; cf. Qur. 8: 48. One of Jesus's miracles was the creation of a living bird out of clay: which the learned suppose to have been a bat, as the most perfect of birds by make; v. Sale's Qur'an. n. ad loc. and Hughes, Dict. of Islam, n.v. Jesus (iii. Miracles).

⁴ I.e., in layers of husk.

⁵ I.e., bend thy head to thy feet in humility.

⁶ Hoping, I suppose, to be able to put off his religious exercises.

⁷ *Zil* 'the chosen'; usually applied to Muḥammad, here to 'Alf.

⁸ "What matters day or night? for when the Secret comes it is well, whether it come by day or night," L. "The soul-constituting yearning for the Secret is what is necessary, not the question of night or day; for in the rule of the search there is no captivity to time or season or day or night," B.

⁹ "For the searchers halt not night or day," B.

¹⁰ The word 'affection' is not the same as that translated 'love'; it is used also of friendship. 'Isolation' is the separation or detachment from engagements of the world and of sense, thus almost 'renunciation.'

and their soul in their hand.¹ Lo, when they urge the Burq¹ of their heart on towards Him, they cast all away under his feet;² they throw down life and heart in His path, and make themselves of His compacy. In the face of his belief in the Unity, there exists for him no old or new; all is naught, naught; He alone is. What worth have reason and life in his eyes? the heart and the true faith pursue the road together.³ The veil of the lovers is very transparent; the workings on these veils are very delicate.⁴ Love's conqueror is he who is conquered by love;⁵ 'love' inverted will itself explain this to thee.⁷

1 i.e., they are amazed and confounded, reason and soul swooping from within them.

2 The name of the animal which bore Muhammad on his night-journey to Heaven.

3 *وَقُلْ* Al. 'stirrup,' i.e. of the Burq of their heart.

4 "According to certain *hikm* the heart (mind, *dhî*) is superior to the spirit (soul, *rûh*), and religion (*dîn*) to life (*hawl*, *hân*); for there are unbelieving souls, and these, according to the Qur'an, will die. The *hân* ought therefore to possess religion (*dîn*) and faith (*imân*)."¹ L.

5 "The veil is the mystery (*سِرّ*) of the lovers of God, an enigma that its surmounting existence (*كَيْفِيَّةٌ جَسْمِيَّةٌ*) cannot be dissented; and the characters on this veil are the secret matters that are far removed from explanation and comment and interpretation."² B.

6 Or, "by God"; the pronoun used might refer either to love or to God. "Love (*ʿishq*) has been interpreted as the essence of God: that is, as the might of love in the lover increases, the more utterly conquered does he become."³ L. "The strong men of love thou thinkest powerful; he is not so, for love has conquered them and they are overcome by his hand, and none can conquer love."⁴ B.

7 'Ishq, 'love,' inverted becomes *qash*; the verbal noun *qash* being 'to disperse, dispel, as the wind disperses clouds; and *qash* being 'an incontinent or frivolous fool.' B. I think rightly, having regard to the allusion to the clouds in the next line, supposes the (etymology to lie in the *qash* meaning (*qash*, dispelling, as equivalent to conquering and overcoming). L, however, refers to the derivation of *qash*, 'a fool from whom reason has been taken away (dispelled),' and observes that "since the loss of reason is essential in love, it is certain that love's conqueror will be conquered." As L. further observes, 'love' is again expressed here only by a pronoun; which may not refer to love at all, but to the preceding hemistich as a whole, i.e. "the converse of this (statement) will itself. . ." The converse of course would be "He who is conquered by love is love's conqueror."

When the clouds fall away from the Sun, the world of love is filled with light.¹ The cloud is dark and murky as a Magian, but water may be useful as well as harmful;—a little of it is man's life, but his life is destroyed by too much of it; ■ he who believes in the Unity is the beloved of His Presence, though affection, too, is a veil over His glory.²

20 He is not in evil plight to whom He addresses His instruction. What then is evil?—to be the friend who tells.³ Look at the letters

1 'The clouds' are this visible and phenomenal existence, which hides the sun of Truth or Reality.

2 "Though the cloud of [mundane] existence, which hides the sun of Reality, is dark and murky, still water, the end for which it exists, is beneficial, though ■ is at times noxious. So with the Unitarian, who is the friend of His Presence. For though on the one hand affection (محبة) is the origin of love (معلق) just as learning (علم) is the beginning of the knowledge (عرفت) of God's presence,—still on the other hand, since ■ is a matter of relation, ■ involves the duality of lover and beloved, affection is a veil which separates us from Him." L.

3 Apparently following up the idea ■ the inferiority ■ modest and by consequence of the master (friendship) and the friend. The distinction in this line the commentators would make to be between the active and the passive states; of which the passive is the more blessed, and the ■ superior to the ■. To, pointing to ■, defines it as "one whom God most High, purely by His encompassing mercy, has chosen out and made the receiver of His holy dominion." Then, taking in contrast the act. part ■ "one who by struggling and endeavour and by traversing the stages of the journey wishes to attain the lofty dignity of converse with God." He draws a parallel between these, and the pair ■ and ■ of whom it is said in the Qur'an

إِلَّا يَهْدِيكُمْ اللَّهُ لَكُمْ الْخَلَائِفَ وَأَبِي الْخَلَائِفِينَ عَلَى خَيْرٍ مَقَامٍ

The whole of his lengthy argument, especially the definition of the act. part ■, seems up me to be somewhat far-fetched. Is it not possible, especially in view of the next line, that there may be no depreciation of the ■, as such, intended? Might not ■, ■, 'the friend who is told (labour, pain, trouble),' be 'the friend who regards toil,' i.e., considerate it, takes it into consideration, instead of looking on it as nothing, or as a pleasure? And so, "Evil is the friend who calculates his trouble; for the very characters of the words 'friendship' and 'trouble' are the same," friendship being equivalent to toil and trouble undertaken for one's friend.

of *malabbat* (friendship); the very word *wisnat* (labour) is shown in its characters.¹ O thou who lovest² the Beauty of the Presence of the Invisible, till thou seek for the meeting with His face thou wilt never 48 drink the draught of communion with Him, nor taste the sweetness of inward converse with Him.³ Since thou knowest the One, and ascertaint the One, why search after the two, and three, and four? Together with *alif* go *ba* and *ta*,—count *ba* and *ta* an idol, and *alif* God.⁴

Continue to ply hand and foot in search; when thou reachest the sea, talk not of the rill.⁵ Since glory and shame have made of 5 thee a slave, O youth, what hast thou to do with the Eternal?⁶ Thou art but newly come into existence,—talk not of the Eternal,⁷ thou who dost not know thy head from thy foot. There are a hundred

¹ The words differ only in the use of the third letter in above or below.

² Again *malabbat*, 'friend'; in view of the meaning (v. next note) it is necessary to express an active sense, though 'lover' must be considered as appropriated to 'friend'.

³ 'To manifest an affection for His Beauty is to manifest an affection for one of His attributes only, not for His Essence; and is in opposition to the seeking for union with His Essence. For there should be no distinction between Beauty and Majesty (i.e., the groups of attributes called by those names, the merciful and the terrible), and the sight should be fixed on their origin only.' L.

⁴ *Alif*, *ba* and *ta* being the first three letters of the Arabic alphabet, *ba* and *ta* accompany *alif*, the initial letter of Allah, as His attributes accompany His Essence. *He* and *ta* form the word 'but,' *malabbat*, and so His attributes are to be regarded, if looked on and worshipped to the exclusion of His Essence. As L. puts it, "The two, three and four are His attributes, of which His Beauty is one; in the contemplation of Essence plus attributes, however in truth the attributes are not disjoined from the essence, the designation of number remains; but communion with the face of the Invisible is communion with the pure Essence disjoined from contemplation of the attributes whether of Beauty or of Majesty." And the traveller in search of God is to count the attributes as idols and the Essence alone as God. Again, since thou believest and proclaimest God to be in truth One, think Him not to be One numerically, for that is bounded and circumscribed; He is one without number; but to conceive Him as numerically one is to assert number of His Essence."

⁵ *جوي*, which also means 'search,' as well as 'rivulet, stream.'

⁶ I.e., since thou art still anxious about such things as disgrace and renown, honour and dishonour, and art occupied with them.

⁷ *موجود*, as previously, 'existing from eternity without beginning.'

thousand obstructions in thy path; thy courage fails, and falls short; thy talk is trickery still, still thou remainest in the snare. Betake thyself at once to the ocean of righteousness and true religion, thy
 10 body naked like wheat-grains,¹ or like Adam; that so He may approve thy complete renunciation; then see that thou meddle not again with these useless encumbrances. Thou art as yet a follower of Satan; how canst thou become — without repenting?

When He admits thee in His court, ask from Him — object of desire,—ask Himself; when thy Lord has chosen thee for friendship, thy unabashed eye has seen all there is to see. The world of love suffers not duality,—what talk is this of Me and Thee?²

15 When thy Thee-ness leaves thee, fortune will uplift thy state and seat; in a compact of intimacy it is not well to claim to be a friend, and then—still Me and Thee! How shall he that is free become a slave?³ How canst thou fill a vessel already full? Go thou, all of thee, to His door; for whoso in the world shall present himself there in part only, is wholly naught.⁴ When thou hast reached to the kiss and love-glance of the Friend, count poison honey from Him, and the thorn a flower.⁵

20 For the rust on the mirror of the free, No is the nail-pincer, —with it cut off existence.⁶ Be not filled with thy incapacity time

¹ i.e., divested of husk.

² This Me-ness and Thee-ness is separation, not union. ■.

³ "How shall he, who deems himself a free man, become a slave, or perform God's service? ■ a vessel already full cannot be ■. The object of servitude ■ freedom; but when a slave deems himself free he is necessarily excluded from freedom, which is the outcome of servitude." L.

⁴ "Go all, that is, in every way be of Him, and in all ways give up thyself to Him; for whoso goes to His court except in his completeness, that is, being partly of Him and partly of other than Him, is in every way naught (کم)." L.

⁵ The flower خیري is the ox-eye, a yellow flower black in the middle, also called بهار . L.

⁶ For *فانیه دل* cf. p. 7, l. 10, and for *سکینه دل* also p. 7, l. 11, and five following lines. *ناخن بر* or *ناخن بر* or *ناخن بر* is an implement for paring or cutting nails, knife or scissors. The line presents difficulties. L, taking *ناخن بر* as an adjective to *بوی*, "To remove the rust from the mirror (i.e., a mirror of polished steel) of the heart of the free man (for the 'free man' cf. l. 17 and note),—the rust being *خسلی*, this imaginary existence,

after time, ■ a boat is filled; ¹ dost thou not read in God's book that those who die are not dead but living? ²

Receive alike good and evil, fair and foul; whatever God sends ■ thee, take it to thy soul. Did not 'Azāzīl,³ receiving from God ■ ■ ■ mercy and His curse, deem them both alike? Whatsoever he obtained from God, good or evil, ■ held both equal. But the likeness of him who waits at the door of princes is as a sail in unskilled hands.⁴

ON RENUNCIATION AND STRENUOUS ENDEAVOUR.⁵

5

Whoso desires to be lord of his isolation and whose seeks to guard his seclusion,⁶ must take no ease within, nor adorn himself without;

—No, that is the denial of all else than God, is the nail-cutter which cuts off existence. If the nail-cutter be scissors, the resemblance in shape to ۝ Lā ('No') is evident. Otherwise (i.e., if a knife?), placing on one side the cutter, on the other what is cut from the nail, ■ have the same form ۝; in any ■ the ■ ■ ■ parison of ۝ Lā with the nail-cutter is very good.⁷

To which it may be said that a nail-cutter is not a suitable implement for cleaning away rust; the finger-nail would be more suitable, with which to scratch it off. Accordingly B, "Lā is a nail with which to cut (نیل با کفایت),"⁸ —but this is not what the text says.

1 "With regard to thy impotence in polishing the mirror of the heart, he not like the boat, filled again and again with people crossing the river. Admit not the thought (of thy impotence) to thy mind; for ■ thou wilt give up striving, and necessarily become a fahallat (fahallat)."⁹ L.

2 Qur. 3: 104. "Count not those who are killed in the way of God as dead, but living with their Lord."

3 i.e., even 'Azāzīl, the devil. The story of the devil, there called Iblīs, of his expulsion from heaven and of the respite he received, is told in Qur. 7: 10 sqq. I find no special point to which the text could refer, nor do the commentators mention any.

4 Perhaps meaning that the man who works for earthly rewards keeps no fixed course, has no firm and steadfast character. The last few lines seem doubtfully in place here.

5 1 تَجَرُّد 'renunciation,' from the same root as and with similar meaning to تَجَرُّد in the title of the last chapter. تَجَرُّد is used again in the first line of the present chapter.

6 L. distinguishes between تَجَرُّد and تَجَرُّد, both in ordinary use having the meaning of 'solitude' or 'loneliness'; تَجَرُّد is the cutting off of connections with externals (i.e., things of the world), and تَجَرُّد the rejection of things pertaining to the inner man, the mind (i.e., false knowledge).¹⁰

that praise which is bestowed on outward seeming imports the abandonment of true praise and adornment.¹ The beggar asks bread at the door of the king; — the lover begs food for
 10 his soul. On the path, naked² and fearless, he has cast water and fire and earth to ■ winds.³ Standing on the plain of the signposts of time,⁴ what matter fools to him, what the philosopher of the age? O brother, hold thy liver as roast meat in the fire of renunciation, not a broth.⁵ The mean-spirited dog seeks a bone; the lion's whelp seeks the marrow of life. The lovers have sacrificed soul and heart, and day and night have made His memory their food.

¹ L and B both interpret differently. L gives no paraphrase, but notes that *ar* in the first hemistich refers to God, in the second to the seeker. He thus reads an *ikhtis* before *ar* in each case; B following him paraphrases, "Till thou abandon thy attachment to things both inward and outward, which are the praise and the adornment of the unspiritual, thou wilt not obtain the sight of God (*ar* *istayish* *for* *namayish* — *ar* *namayish* *حق تو را می نگردی*) whose commendation is the root of all praise." It is hardly probable that *ar* would have a different reference in the two hemistichs, as supposed by the commentators: nor is the interpretation of the first hemistich satisfactory. Accordingly B next proposes to refer *ar* in both cases to God; "till thou ceaseest to care for adornment or commendation by God, thou art not fit for the sight and praise of God; that is, in travelling along the stages of knowledge, cherish no anxiety about thy reception or its manner, and pursue not thy labours with a view to praise and adornment; so that thou mayest obtain a true vision of God (*ar* *istayish* *اصلي*), and true praise." Here, too, besides the improbability of the rendering, the paraphrase is not a fair interpretation of any possible meaning of the first hemistich. I can see no objection to reading the line without the *ikhtis* after *istayish* and *namayish*, and the conjunction connects immediately with the last words of the preceding line.

² *فرد* 'stripped': or 'alone': being the pass. part. corresponding to *تجرد* L, B, sup.

³ i.e., has cast away all mundane attachments.

⁴ Gloss in B *شبهه*, i.e., similitude men.

⁵ The line reads curiously to us. For *تجزیه*, "isolation," cf. p. 42, l. 8 and L 6 sup. and notes. *کباب* "in Persian by a metaphor somewhat strange to European taste, frequently used as an emblem of a person burning with love or grief" (Stein.). *در کباب* "crumbled, grated or sliced bread for putting into milk or broth, bread-soup." "You obtain nothing from eating *bread* and abandoning delights (*ikhtis* being, I suppose, a tasteless sort of dish), unless you make your liver a *kabab* in the fire of the love and remembrance of God." B.

The man of high resolves seeks not bondage; ¹ a dog ² is a dog, made ³ happy by a bite.

If revelation becomes a restraint on thee, ⁴ make of it a shoe and beat thy head with it; ⁵ talk fewer superfluities, and keep thy weakness before thee; leave ⁶ bone to the dogs. In virtue of thy essential nature thou hast obtained a high station; then why be mean in spirit like a dog? On the man of high endeavour both worlds are bestowed; ⁷ but whose is mean-spirited like a dog, ⁸ = 20 dog runs about after a mowl.

If thou desirest to possess thy soul free from the body, ⁹ Lā is as a gallows, ¹⁰—keep company with it. How ¹¹ pure Divinity admit thee till thy humanity has been uplifted on the gallows?—for on the 45 path to divinity thy soul ¹² will suffer many crucifixions. Put ¹³ end to all imitation and speculation, ¹⁴ that thy heart may become the house of God. As long as thy existence is with thee in thy soul, the ka'ba ¹⁵ is a tavern, though thou serve Him; but if thy soul has parted from thy existence, through thee an idol temple becomes the Inhabited House. ¹⁶

1 i.e., to be kept back = his journey. "Be not content with any one stage on thy path: desist not from labouring in thy search, like a dog that stands at the door for a morsel of food," B.

2 i.e., a dog of a man.

3 Holding thee back from pursuing the path. L. Revelation, ۱۵۵, H. 'uncovering, manifestation.' Cf. Gibb, p. 59: "But such experience, which is technically termed 'unveiling' (kashf), in allusion to the veil interposed by sensual perception, is not the aim of the truth-seeker; it comes, so to speak, fortuitously. His real goal is absorption in the Deity." Cf. also especially pp. 57, 58.

4 A common Oriental mode of punishment.

5 "What then does he desire from revelation? For that too he has received," B.

6 i.e., "to escape from the obscuring gloom of this water and earth (the material body)" B.

7 Which frees the soul from the body. B. supposes also that a comparison in actual shape is intended between the form of J and a gallows.

8 Lit. 'thy Jesus.'

9 Lā. 'road (i.e., the road of others) and opinion,'—worldly discussions and disputes on things of sense. B.

10 The heavenly prototype of the Ka'ba, in the first or lowest heaven (Gibb), or the fourth (B) or seventh heaven (Hughes, Dict. of Islam). For an account of it v. Sale, note on Qur. 52: 4, and Introd., Chap. IV with notes; and especially Gibb, op. cit., pp. 37-38.

5 O seeker of taverns, full of wretchedness, thou art but an ass's son, and sawest — thy fathers. ¹ Thy understanding is muddled with thy Self and thy Existence; thy reason's sight is dark before that other world. Thine own soul it is that distinguishes unbelief and true religion; of necessity it colours thy vision.² Selflessness is happy, selfishness most unhappy; cast away the cat from under thy arm.³ In the Eternal, unbeliefs and religions are not; such things exist not if the nature be pure.

10 ON FOLLOWING THE PATH — THE HEREAFTER.

All this knowledge is but a trifling matter; the knowledge of the journey on God's road is otherwise, and belongs to the man of acuter vision. What, for the man of wisdom and true religion, whose bread and speech are alike of wheat, distinguishes that path and points it out? Inquire its mark from the Speaker and the Friend.⁴

15 And if, O brother, thou also ask of me, I answer plainly and with no uncertainty, 'To turn thy face towards the world of life, to set thy foot upon outward prosperity, to put out of mind rank and reputation, to bend one's back double in His service, to purify ourselves from evil, to strengthen the soul in wisdom.'

What is the provision for such a journey, O heedless one? By 20 looking on the Truth ⁵ to cut oneself off from the false;⁶ to leave the abode of those who strive with words, and to sit before the silent; to journey from the works of God to His attributes, and from His attributes to the mansion of the knowledge of Him;⁷ then from know-

¹ A play — words in the original.

² "When thy self and thy opinion leave thee, thine eye sees no colour but the colour of pure light; and when the man of single eye looks away from the dust, the distinction disappears. When thou recognizest the full reality, thou wilt recognize that the distinction does not exist." B.

³ Meaning 'to cast away the impurities of the soul.' B.

⁴ The Speaker with God, and the Friend of God, Moses and Abraham.
"For the one was submerged in the rays of the light of the Eternal, and the other absorbed in the secrets of His conversation," B.

⁵ Easy, that is, God.

⁶ i.e., the things of this world.

⁷ Though B paraphrases *and* as the singular by *and* in the plural, with the meaning 'attributes', I do not think this is quite accurate.

ledge to the world of the secret, then to reach the threshold of poverty; then when that art becomes the friend of poverty, thy Soul ■ destroys thy impure Self; ¹ thy Self becomes Soul inside thee; it becomes ashamed of all its doings, and casting aside all its possessions is melted on its path of trial; then when thy Self has been melted in thy body, thy Soul has step by step accomplished its work; then God ■ takes away its poverty from it,—when poverty is ■ more, God remains.

Not in folly ■■ ignorance spoke Bāyazīd, ■ he said 'Glory to me;' ² so too the tongue that spoke the supreme secret moved truly when it said, 'I am God.' ³ When he proclaimed to the back the secret he had learned from the face, ⁴ it became his executioner and killed him; his secret's day-time became as night, ⁵ but God's word was what he spoke; ⁶ when in the midst of the rabble he suddenly 10

For the 'nature,' cf. p. 3, l. 12, p. 45, l. 9; and ■ perhaps, 'the description of His nature by His attributes, His nature as set forth in His attributes' is what is meant; معرفت, f.a. معرفت ذات, the knowledge of His essential nature, comes afterwards.

¹ Soul, ذل; Self, نفس, —here as well as in the following lines and p. 45, l. 18 sup. L. considers it equivalent to نفس اماره, 'animal passions': but though the meaning inclines towards this, it would not quite suit نفيس in p. 45, l. 18; 'lower nature' would perhaps be nearly right, ذل being then 'higher nature.'

² B recounts the story as follows:—"Bāyazīd Bastāmī was preaching one day, when the light of the beams of knowledge fell on him. He went from himself, and being beside himself uttered the cry of union, "Glory to me, how magnificent is my state!" When he recovered consciousness his friends informed him of what he had said. He said, 'If I say it a second time, kill me.' Another day during his religious exercises the same thing happened. His friends used their knives on his head and breast: but however hard they struck, his impassible body received no mark at all. When he recovered they found that the wounds they had inflicted, they had inflicted on themselves, their own bodies showing the marks of the blows." The expression used by Bāyazīd is of course only applicable to God.

³ The celebrated saying of Manṣūr al-Hallāj, who was executed on that account in 309 A.H.

⁴ The face is the face of God, the back God's creation, L.

⁵ "In reality it was truth, though it appeared false," L.

⁶ "In the technical language of the Sūfīs, this is the stage of قرب فرقیں 'propinquity to the divine laws', God the agent and Manṣūr the tool." L.

disclosed, unauthorized, the secret, his outward form was given to the gallows, his inward being was taken by the Friend; when his life's soul could speak no longer, his heart's blood divulged the secret.¹

He spoke well who said in his ecstasy, *Leave thyself, O son, and come hither*. From thee to the Friend is not long; thyself art the road,
 15—then set thy feet on it,² that with the eye of Godhead thou mayest
 see the handwriting³ of the Lord of power and the land of spirits.

When shall see be separated from our Selves,—I and thou departed and God remaining? the heart arrived see God's threshold, the Soul⁴ saying, Here am I, enter thou. When by the doorway of renunciation heart and soul have reached the dome of a true belief in the Unity, the soul locks itself in the embrace of the Houris, the heart walks proudly in the sight of the Friend.⁵

20 O thou who knowest not the life that see of the juice of the grape, how long then wilt thou be drunk with the grape's outward form? Why boastest thou falsely that thou art drunk? So that they say, 'The fellow has drunk butter-milk!' If thou drink wine, say naught; the drinker of butter-milk too will guard his secret.⁶
 47 Why seekest thou? Deem it not like thy soul; drink it as thou dost thy faith.⁷ Thou knowest not what *maie* is in Persian; when thou

¹ It is related that his blood, as it fell on the ground, formed itself into the letters 'And I say', thus again publishing the secret, I.

² i.e., it is self that thou hast to bring under thy foot.

³ Or 'pathway', B.

⁴ Probably the Universal Soul, روح اکبري . روح اکبري . B.

⁵ The distinction between دل - روح - جان - روح spirits, life, heart, soul, appears to be seldom accurately definable, and in passages like the above it seems impossible to say in what the distinction consists.

⁶ As the buttermilk-drinker, who feigns his intoxication, keeps see the fact that he has been drinking only buttermilk, so refrain thou also from disclosing thy secret, if thou hast drunk wine. If it is the wine of reality, it is not well to proclaim the secret; and if earthly wine, to tell it will cause thee to be blamed and disgraced." L.

⁷ L. interprets differently. "He thus addresses the traveller on the path of the hereafter,—Why seekest thou the path of God, like the soul, whose nature can never be comprehended by anyone? (مانند جان که کند تو مخرج کسی؟) (نمی شود راه حق را جست و جو کرد چگونه). It is not necessary that thou shouldst know the true nature of this path at first, before thou settest foot on it. Rather drink is like the faith, which at first is a matter of conformity (تقليد),

hast eaten it, thou recognizest the taste.¹ When in this ruined hall thou drinkest a cup of wine, I counsel thee put not thy foot outside the house of thy drunkenness, lay down thy head where thou hast drunk the wine; till thou hast drunk it, hold it ~~an~~ unlawful thing. ⁵ and when thou hast drunk it, rub a clod of earth on thy lips.² When with a hundred pains thou hast twice drunk the draught, I will say, Look at the man's courage!

and afterwards comes to be really present with one (*د شراب شهید می‌گردد*), i.e., deeming it good and wholesome, put thy foot on the road of striving and austerity. . . . And God knows best if this is right." This is unsatisfactory; there is no hint of the search being for a path, the context before and after being about wine; L. has to talk, and makes the text talk of "drinking" = path: the speech for one's own soul has not before been alluded to; and to suppose a break at the end of the first hemistich (instead of taking *چون جان تو* with the second) leaves *چون* awkwardly by itself without object.

Again B:—"If thou wishest to be successful in the search for thy draught, which is Reality, as in the search for thy soul, it will not be obtained ~~in~~ the first stage. As it is difficult to find ~~the~~ soul in the body, ~~so~~ also it is difficult to find Reality at the first stage. Thus first thou must set out on thy quest without knowing His Reality. As at first the faith is accepted in a conventional manner, . . ." etc., as L. This is open to similar objections, and is rather further from the text.

Taking the text as it stands, the search must be for wine; and *چون جان تو* must go with *نرمودن*. Hence the translation I have given, the meaning being the exact opposite of B's interpretation. "Why seekest thou further? The wine is at hand, not hard to get at like thy soul." The line is unsatisfactory, and I can see no ~~reason~~ for introducing *چون* in this connection. A possible emendation would be *چون تو* for *چون جان تو*—*چون* being plural of Arabic *ترعة* "a pearl": so, "Why seekest thou (for anything better)? Know that is (the wine) is pearls, (as precious) as thy soul. . ."

1 "If thou dost not know that the Persian for *māz* is *fughrāz*, thou wilt know from the taste, on eating it, that ~~it~~ is *fughrāz*. So also, if now thou knowest not this path, when thou treadest it and attainest thy high desire and reachest thy wished-for goal, thou wilt know that it was right and true." L. What dialect *māz* or *māz* may be I do not know: 'sour, coagulated milk' is in Persian *māz*, and *fughrāz* is used in the dialect of Hamarqand for the same (Stein, B. Q.). With regard to the 'path' in L's explanation, v. previous note.

2 i.e., keep silence about it, B. The lines refer primarily to earthly wine, with a hint at the spiritual wine in the last hemistich: "wine being unlawful for the orthodox Muslim, hold it so—till thou drink it; and then tell nobody."

3 I think the emphasis is on the 'twice': i.e., if, knowing what it is, thou get drunk a second time, thou art indeed a brave man.

More numerous than asses without head-stalls are all the carion-hearted wine-drinkers; wine has eaten up and the grape has carried off both their understanding and their soul. In this company of youths, in their cowardice no longer men, if thou speak not, thou remainest true; but if thou speak, thou blasphemest.¹

How canst thou go forward? there is no place for thee; and how then wilt thou leap? thou hast no foot; he feeds on sorrow for whom there is no place, and he is destitute who has no foot. Those who, freed from being, stand at the door of the true Existence, did not to-day for the first time gird up their loins at His door; from Eternity the sons of the serving-men, giving up wealth and power, have stood before Love — numerous as ants.

15 Strive that when death shall come with speed he may find thy soul already in his street. Leave this house of vagabonds: if thou art at His door, remain there; if not, repair thither: for those who are His servants are contacted in His Godhead,² ever their loins of servitude girt up, the lord of the seven heavens even as a slave.

OF THE LEARNED MAN — THE FOOL.³

20 The sheikh of Jurjān⁴ said to his son, "Thou must have a house in this street for thy private pursuits; and it will be well if the lock be a cunning one."⁵

¹ i.e., 'cast not your pearls before swine'. The preceding paragraphs, which begin in praise of the heavenly wine, pass into a condemnation of the earthly wine and wine-drinkers.

² Referring to Qur. 39: 36. "Is not God sufficient for His servants?"

³ This 'story' seems to be only two lines in length, and to bear on the necessity, for one who engages to follow the Path, of retirement from and abandonment of the world. The subject of the Path is immediately resumed.

⁴ Abū 'Alī Jurjānī, B.

⁵ "Thou needest a house in the street of the true religion, and it will be well if, to conceal thyself and destroy thy tracks, thou make the lock (turn) to the left (كَلْبَدٌ إِلَى الْيَسَارِ, i.e., in the direction opposite to the usual one), that is, reverse his horse's shoes (نَعْلٌ وَازْجَرَتْ كُنْفَى) — mislead us to the direction taken). كَلْبَدٌ is a wooden lock, common everywhere, especially in Ghazni." L. Merely to have a lock turning in the opposite direction would perhaps not be of much use; كَلْبَدٌ may imply 'stratagem, deceit'; and in this sense I have translated it; cf. p. 10, L 12.

Contrive thy finery in the path of renunciation with its head' 48 of the Law, and its secret parts of the Unity; and enter this lodging of trouble and distress like a traveller, and quickly pass ■ from ■. At the door of the garden of *Except God* strip off and make away with thy coat and cap: become naught, that He himself, engaging thee to answer, may with justice call to thee, "*To whom belongs the kingdom?*" 1

A STORY.²

The saint Shihbī said in private converse, after a period of inward communion with God, If, for that I am not far from Him, He give me leave to speak, and with just purpose ask, *To whom belongs the kingdom?* then in sincerity I will answer Him and say, To-day the kingdom belongs to him who from yesterday and the day before has administered it; to-day and to-morrow Thy kingdom, O Mighty over 10 us, ■ for him whose yesterday and the day before it ■. The sword of Thy wrath cuts off the head of the valiant, and then gives back to the head its life.*

Know that traffic³ is good for gain, and the lance of the sun healthful for the sunflower.

When⁴ thou shalt be offended with all but God, Gabriel will appear to thee ■ naught. No one knows how long the way may be

1 i.e., what is visible of it. B.

2 Implying "it belongs to thee." Or, as B takes it, 'engaging himself' to answer: "we become naught, that thou endure in Him till at the last day thou hear from Him himself the call of "*To whom belongs the kingdom?*" And no one will say it but He; nor will anyone else speak the answer, for in the spiritual communion is the essence of union; who except Himself shall answer Him?" That is, God and the seeker being one, the answer also will come from God. Cf. p. 43, ll. 2, 3. inf.

3 Here is inserted, as a parenthesis, an anecdote in reference to the words immediately preceding.

4 "The valiant (موتدیان) are the lovers of God, not (as it might be translated) the haughty and proud; for the first step of the lovers in the path of God is interdependency. And the wrath is not the wrath of this world (نه قهر مادی), but a wrath which is in truth the essence of kindness. Qur. 3: 183, 'Grieve not those who are killed in the way of God as dead, but living with their Lord.' " L.

5 i.e., the labour and inconvenience which trade involves; the line emphasizes the previous one by means of these comparisons.

6 Continuation of the former chapter, on the Path.

15 from the word *Not* to God ;¹ for while thou holdest to thy Self thou wilt wander day and night, right and left, for thousands of years ; then when after laying long toil upon thyself at last thou openest thine eyes, thou seest Self, because of its essential nature and its limitation to conjecture, wandering round about itself, like the ox in a mill. But if, freed from thyself, thou begin at all to labour, thou wilt find admission at this door within two minutes ; the two hands of the understanding, holding but *this* distance, are empty ;² but what *that* distance is, God knows.

20 O Sikandar, on this path of troubles and in this darkness, do thou, like the prophet Khizr, bring under foot thy jewel of the mine, 49 that so thou mayest obtain the water of life.³ God will not be thine whilst thou retainest soul and life ; both can not be thine,—this and that.⁴ Bruise thy Self through months and years, then deem it dead and leave it where it lies ; when thou hast finished with thy vile Self, thou hast reached eternal life and joy and Paradise.

¹ 'Not,' *Y* ; i.e., the negation of aught else than God ; and 'God' is the existence in Him for ever of the seeker.

² i.e., it is too small to be estimated.

³ 'Jewel of the mine' = 'soul, life,' *جواهر کمال* L. 'Sikandar' is the Persian form of 'Alexander' (the Great), here equivalent to 'man of courage, hero.' Khizr is a mysterious figure in Muhammedan theology. "Some say he lived in the time of Abraham, and that he is still alive in the flesh, and most of the religious and Sufi mystics are agreed upon this point, and some have declared that they have seen him ; and they say he is still to be seen in sacred places, such as Mecca and Jerusalem. Some few traditionalists deny his existence. Others say he is of the family of Noah, and the son of a king. His name does not occur in the Qur'ân, but . . . , nearly all the commentators believe that al-Khizr is the mysterious individual referred to in Sûrah 18 : 39-41 In Muslim books he seems to be confounded with Elias, and in others with St. George, the patron saint of England. In the above quotation [of the Qur'ân] he is represented as the companion of Moses, and the commentator Hujwiri says he was a general in the army of Dhul-Qarnain (Alexander the Great)."⁴ Hughes, *Dict. of Islâm*, sub voce. He is supposed to have discovered and drunk of the water of life, and so to have become immortal.

⁴ In this darkness—'the water of life' being always referred to as found in darkness.

⁵ i.e., God and self.

Remain unmoved by hope and fear; why contendest thou with *Melik* and *Riswân*?¹ To non-existence, mosque and fire-temple 6 are one; to a shadow, hell and heaven are the same;² for him whose guide Love is, infidelity and faith are equally a veil before His door; his own being is the veil before the friend's eyes, hiding the court of God's essence.³

ON TRUST IN GOD.

Set not thy foot in His court with hypocrisy. The men of the Path walk in trust; ■ thou hast a constant trust in Him, why not also 10 in His feeling thee?⁴ Bring then thy belongings to the street of trust in God; then fortune will come out to meet thee. Listen to a story concerning trust in God, so that thou ■ not a pledge in the hand of the devil; and learn the law of the Path from a woman besides whom a braggart ■ shows but contemptibly.⁵

ON THE TRUST IN GOD SHOWN BY OLD WOMEN.

When *Hâtîm* set out for the sanctuary,⁶ —he whom thou callest 16

1 "The one quality belongs peculiarly to the characteristics of *Melik*, the guardian of Hell, and the other to those of *Riswân*, the doorkeeper of Paradise." B.

2 "A shadow is a thing having no separate or substantial existence; so, 'when thou hast ceased to exist, such things as heaven and hell, mosque and fire-temple, have no meaning for thee: therefore destroy self, and find eternal life.' Cf. p. 49, l. 8.

3 *Ma-nees* and *the-nees* "مَنِ and *لَوْ* *Ma-nees*, = previously مَنِ and *the-nees* "لَوْ", that is, 'the intimate essence of Himself.' To take *the-nees* in both senses referring to the traveller on the Path gives a meaning more in harmony with the context. L points out that the first *the-nees* may refer to God and the second to the seeker; or that both may refer to God. If the first refers to God, the مَنِ *the-nees* would appear ■ some mode of existence interposed before, and concealing, ■ pure Essence; as B puts it (among other interpretations), "the being (عَظَمِي) of God, even in the sight of the perfect Knower, is a veil before His pure Essence, or His Honour."⁴

4 *the-nees* is apparently taken by the commentators to be a particle of emphasis merely.

5 The reference is to the following story.

6 *Haram*, "sacred territory, ■ sanctuary"; usually of Mecca and the land immediately around it.

Agamm, '—when he set out for the Hijāz¹ and the Sacred House,² making towards the tomb of the Prophet (*on whom be peace*!),³ there remained behind a cult⁴ of his household, with no supplies whatever and owning nothing; he left his wife alone in the house, with no means of support, and set forth on the road; alone and in trouble he 20 left her, her life or death the same to him.⁵ Her womanhood was a fellow-traveller with him towards trust in God, for she knew her Provider; she had a friend behind the curtain, being a sharer in God's secret.

The men of the quarter assembled, and all went cheerily to the women; when they — her alone and in trouble, they — began at once to ask her her affairs, and by way of advice and counsel, in sympathy said, "When thy husband set out for 'Arafāt' did he leave thee any means of support?" She said, "He did: I am 5 quite contented,—my maintenance is what it — before." Again they said, "How much is thy maintenance? for thy heart is contented and happy." She said, "However long my life lasts, He has given into my hands all the support I need." The other said, "'Thou knowest not aught thyself, and what does he know, about thy life?'"

She said, "The Giver of my daily bread knows; while life lasts, He will not take away my sustenance." They answered, "He does not give it apart from means;⁶ He never gives dates from the willow- 10 tree; thou hast no sort of earthly possessions, and He will not send

¹ Lit. 'desert'; a celebrated Muhammedan saint, disciple of Bishr of Balkh, who in turn was a disciple of Ibrāhīm Adham. L.

² That part of Arabia bordering the Red Sea which contains the two sacred cities Mecca and Medina.

³ The temple at Mecca.

⁴ The tomb is at Medina, not, as might seem to be implied, at Mecca.

⁵ B points سُفْرًا i.e., 'a company, a number'; but we are immediately

told that his wife was left quite alone.

⁶ Said not, of course, to blame, but as showing his independence of all besides God, and his trust in God to accomplish His own purposes.

⁷ A hill near Mecca, the scene of certain of the ceremonies of the Hajj.

⁸ She referring to God, her interlocutor to her husband.

⁹ i.e., He works through causes, and all things obey natural laws.

thee a wallet from heaven." She said, "O ye of clouded minds! How long will ye utter folly and perversity? He needs to use a wallet who owns no piece of land; but His are heaven and earth entirely; what He wills He does; His is the authority. He brings it to pass as He desires; sometimes He gives increase, sometimes He takes away."

How long wilt thou talk of trust in God? Thou hearest the 15 of a man, but art less than a woman. Since on thy journey thou comportest thyself not as men do, go learn how to journey from the women. Thou hast chosen sloth, O body of woman! Alas for the man who is less than a woman!

Look¹ to thy soul, and abandon thy lower nature,² for this is as a hawk, and that a heron;³ that in that place, where it comes to comprehend 'We' and 'Thou',⁴ when it has been wholly burnt, 'He' and 'He' shall remain.⁵ Reason, that, living in this world, 20 cannot like soul attain to naught, arrives but as far as itself and reaches not to Him.

The ears of the head are two, the ear of love one; this is for religion, those for doubt;⁶ though the ear of the head listens to innu- 61 merable things, the ear of love listens only to the story of the 'One'. Those two ears are set on each side of thy head like waterspouts; why dost thou still cry and howl? Thou art but a child;—go, turn thine eyes away from the devil, lest he put ears on the sides of thy head.⁷

¹ Resuming here once more the former theme, left at p. 40, l. 7.

² Or 'self', *نفس* cf. p. 40, l. 3 and note.

³ i.e., unless thou look to it, thy lower nature will devour thy higher. The heron, *المرج*, is a bird "which lives on the banks of water, and though it be thirsty, yet does not drink, the water should become less;..... the eating of its flesh induces wakefulness, and strengthens the memory and sharpens the intellect," B.Q.

⁴ i.e., to comprehend that they are nothing, B.

⁵ i.e., in place of 'We' and 'Thou.' 'It' refers in both places to *لـ* the soul, the higher nature."

⁶ The doubt and obstacles of the world, B.

⁷ "As they frighten children by saying that 'unless thou stop doing such or such a thing, they will put thy head between two ears,' so thou too art a child who knows nothing of love; till thou become perfect, there dangers for thee in this path," B. Was she wearing of large a punishment for children, somewhat of the nature of the dunce-cap?

[ON THE KALĪMA.]¹

As the inhabited world² is computed at twenty-four thousand leagues, so, if thou add the hours of night to those of day, there are twenty-four of those torturers of mankind also. Exchange them, if thou art dexterous and versed in transformations, for the twenty-four letters;³ the *qāf*⁴ of the affirmation of the two testimonies, if these be uttered without deceit or hypocrisy or disputation⁵ or contention, will take thee completely out of thy world,⁶ bringing thee, not to any instrument, but to *kāf* and *nūn*:⁷ on the road and

¹ This section is placed, in all the copies, after the first two lines of the Chapter 'On Trust in God', with which it very evidently has no connection. I have added the above title.

² *Rub'-i-marksān*, 'the inhabited quarter.' "The geographers divide the surface of the terrestrial globe into two parts, land and water. The land part they subdivide into halves by the equator. That to the south is reckoned uninhabitable through the greenness of the heat. That to the north alone is peopled and cultivated. This is called the 'Inhabitable Quarter' and is divided into seven zones by as many imaginary lines drawn parallel to the equator, the space between the seventh and the north pole being reckoned uninhabitable through the greenness of the cold. These seven zones are famous as the 'Seven Climates,' and the countries and cities allotted in each are carefully noted; but it is enough for me to know that the First Climate is that next to the equator, and the seventh that farthest from it." Gibb, *op. cit.*, p. 47, n. 1.

³ i.e., the letters of the *Kalīma*. v. *inf.* I has no notes on the whole of this passage; B gives a long paraphrase of the whole, which is however useless, it evades the difficulties and gives no help towards the real meaning and connection of the passage. I have transposed B 6 and 8, otherwise the line about the hours is left unconnected and meaningless; I suppose the meaning to be, "Barter both space and time, and still contained in them, for the true religion, whose expression is the confession of the faith."

⁴ 'Affirmation' is '*qāf*', whose initial letter is *qāf*. The 'two testimonies' are the two parts of the Mohammedan confession of faith, "There is no God but God" and "Muhammad is the prophet of God." The reference is presumably more especially to the first of these, and for the sense in which it is understood cf. L 11 *inf.* and note.

⁵ *كَيْفَ* *hi*, 'how?'

⁶ i.e., thy being, self, B.

⁷ The two letters forming the word *kan*, 'be,' the word by which God created the universe; hence 'not to any intermediary agent, but to the creative power of God himself.'

of causes, they are all in a boat, and all asleep; waiting for what
 20 their soul shall see in sleep, of what awaits them of reward and
 punishment.¹

A fierce fire means the heat of anger; a spring of water ■ ■ be-
 loved child.²

To weep in a dream is a provision of happiness afterwards; slavery
 52 means immunity from disgrace. Playing at draughts or chess in sleep
 brings ■ ■ and conquest and misery.

Water ■ ■ dream, if it be pure and sweet and clean and wholesome,
 is daily bread lawfully earned; but if it be muddy, know that it means
 ■ ■ unhappy life;—though it be water, does it fire itself. Earth in a
 6 dream brings food; to the farmer it indicates prosperity. A wind, if it
 be either hot or cold, is equally a store of grief and pain; but if it be
 temperate to the skin it is grief to an enemy and joy to a friend.

To give anything ■ the dead in ■ dream is loss of wealth and
 property. Laughter is anxiety and dangers; silence is affection for
 one's wealth. To drink water and have one's thirst increased is know.
 10 ledge, for ■ ■ is never satiated with it. And he who ■ naked in his
 dream falls into disgrace, like the drunken libertines. A drum in ■
 dream,—the secret leaks out; a trumpet in ■ dream results in a

in sleep a condition which cannot be understood or made an object of the
 senses (مفهوم و محسوس), the condition which comes upon the tent from the out-
 ling of the tent-ropes; which is also the state which occurs through starvings and
 asceticisms.¹ On dreams and their significance, cf. Gibb op. cit., p. 67 and
 note; "it is only at rare intervals when the body is asleep and all the avenues
 of the senses are closed, that such a soul can for a brief space, in a vision or a
 dream, look into its own world." On the similarity of this state with that of
 'kash' ('unwellment'), referred to by B above, consult Gibb, pp. 68, 59.

¹ I quote the saying attributed to 'Alī (cf. p. 32, l. 20), "Men are asleep,
 and when they die, they awake;" and proceeds:—"He likens the world to sleep,
 the good and bad acts of men to dreams, and the rewards and punishments that
 follow to the interpretation of the dreams; the good acts having rewards as
 their interpretation, the bad punishments. While men are in this world, they
 are like people in a boat, or men asleep; for he who is seated in a boat knows not
 where he will arrive, and a sleeper knows not beforehand what he will see in his
 dream, or what the result of it will be. So ■ ■ know not in this world (their
 sleep) what good or ■ ■ acts (what dreams) they will see, or what rewards and
 punishments (what interpretations) will follow them."

² Lit. 'light of the eye.'

quarrel. Bonds and fetters are a repentance of Naqūb;¹ to see a garden is food for the soul. Fruit in a dream is a stipend from the king,—not at once, but in some future time; when the time comes for him to obtain it, the man who saw the dream will attain thereby to affluence.

When a man sees his own hand outstretched, he will be of singular generosity and munificence; but if his hands be withdrawn, he will surround himself with an army by his stinginess. The hands are brother and sister, the left the girl, the right the boy; the fingers represent sons; the teeth refer to father and mother; daughters are represented by the breast and nipple. Hidden wealth and riches are shown in the belly; in a dream, the liver and heart are a store of wealth. The leg and knee are weariness and trouble. The brain is hidden wealth; the side a woman, for veil the skin drawn round her body.² The organ of generation is a son,—good or bad, ugly or fair, wretched or fortunate.³

To wash the hands is despair in regard to the matter in hand; to dance is impudence and deceit. Bathing drawers⁴ and can⁵ and implements of bathing all point to servants; and he who in his dream plays upon the lute will certainly marry in haste.⁶ To wrestle with another is to conquer and to harness; and he who takes medicine in his dream escapes from pain and sorrow and torment.

Perfume in a dream is of two kinds, one meaning pleasure, the other nothing but affliction; the kind that is rubbed on brings pleasure, that which they scatter about, trouble. Since by smoke is meant an

1 "Naqūb was a man who dressed himself in women's garments and sat with the women. One day a necklace having been lost they wished to search the women for it. Being unwilling that this should happen to him, he vowed to God that he would not continue this practice of his. The Veler of secrets guarded him, and the lost article was found before the search reached him. He held to his vow and mixed no more with the women." B.

2 B differently: "a woman's side, and the brain, and the skin like a covering drawn over one, are signs of a hidden treasure." But بطن has in it copy the of the isfah.

3 i.e., without distinction as to qualities.

4 مبر: B explains that this in Hindustani is لنگي محاسي.

5 مظل, 'a vessel with one handle used in basins to pour water upon the bathers' (Stein.).

6 لنگ, 'haste.'

increase of trouble, such an one's comfort will be small compared with his distress. A sick man, and perfumes, and a new coat, is bad,—
 10 the bad that I represent to thee as good.¹ To dance in a boat in a dream means danger from drowning, and brings wretchedness; but for one who is in prison, to dance is of good omen.

Whoever sees blood running from his body will find that happiness is denied him; permitted him, however, if he does not — a wound; but otherwise, if a wound be there,² his affairs will cause him heavy
 15 trouble; he will be captive in sorrow's hands. And if a woman dreams of menstruating, she will give birth to a dead child. If a sick man seeing meat in a dream, eats of it, hope not for his recovery. To dream of drunkenness and madness from drinking wine, if it be Arabian wine, is bad; if Persian,³ deem it a livelihood, honour, and good-fortune. Milk in a dream is profit from one's possessions, an ample and lawful subsistence.

■ ON DREAMS OF VESSELS — GARBMENTS.⁴

An old garment is grief and sorrow; a new garment is great wealth; best of all is a garment that is closely woven,⁵ — my master
 54 told me. For women, a garment of many colours is a cause of joy and happiness and honour. A red garment brings gladness and the unrestricted enjoyment of a lasting good-fortune. The garment of fear is black; if yellow, it is pain and trouble and sighing; blue clothes are grief, a sorrow heavier than a mountain — the heart. Mantle and cloak — beauty; purse and moneybag are a source of riches.

A ladder will result in a journey, but one full of danger for the man.⁶ A millstone is a trusty man, the chosen — of a house. A snake in a dream is a block in the business in hand.⁷ A mirror is a

¹ i.e., death, B.

² لا يزال نرون apparently refers to حائل, not to the whole phrase لا يزال نرون; see next line.

³ Arabian wine is made from dates, Persian from grapes, B.

⁴ آواني, 'vessels,' here apparently used of a variety of implements.

⁵ منگفت, 'of plain, hard, closely woven cloth.'

⁶ Goes in B, 'that is, a journey to the next world.'

⁷ بستی کار in the sense of 'closing up, obstructing.' Or alternatively, to set to work, to apply oneself.

woman; be well on thy guard. Captivity is plainly shown thee by a lock; so by a key thou obtainest thy release.

ON DREAMS OF HANDICRAFTSMEN.

10

A cook means great riches, just as a butcher means that ■'s affairs are ruined. A physician is pain and sickness, especially to one who is wretched and needy. The tailor is the ■ in virtue of whom troubles and affliction are all changed to good-fortune. A bootmaker and shoemaker and cobbler ■ among the heritages of ■ who will possess a secret. A draper, a goldsmith, and a druggist mean a 15 successful undertaking and great wealth. A vintner, ■ musician, and a dancer bring joy and gladness; a horse-doctor and horse-breaker and oculist point like a finger-post to ruin. To see a hunter in a dream brings trickery and deceit into one's path. A maker of swords indicates affliction; so too an arrow-maker, preparing arrows. A water- 20 carrier, a potter, and a porter, all three are to be considered as indicating wealth.

ON DREAMS OF BEASTS.

An ox is a servant, but a lazy one, who refuses to work. A horse, 55 O thou of unparalleled wisdom! is a woman; both are suitable possessions for a man. A mule is bad for him whose wife is pregnant; ■ child will not be born to him. A journey comes to thee ■ a dream as a camel,—a terrible journey, grievous and painful. A cow points to a year of plenty; the owl grows arrogant before the king.¹

ON DREAMS OF WILD ANIMALS.

3

A lion is a powerful and haughty adversary whose actions show ■ regard for humanity. An elephant is a king,—but a terrible one, whose rage is feared by all. Fortune and wealth come before thee as a sheep; a year of plenty demands the same sign. A goat signifies 10 men ■ and base by nature, clamorous, full of wickedness in their notions. A bustard ■ in every way advantageous;—this is no more 10 than my master's words. The deer, O aged in wisdom! rather receives its interpretation from the women's apartments. The leopard, of evil deeds, represents an enemy perfidious in his dealings; the tiger also is considered to be an enemy,—so they relate in the book. The

¹ Meaning, I suppose, that the names become presumptuous in consequence of prosperity.

bear is a treacherous adversary, and ■ robber; no one will come by
 15 any good from seeing him. A hunting-leopard and hyena and wolf
 and fox ■ enemies, evil-disposed every one of them. And although
 the fox is ■ worker of wiles, yet it is still worse if thou see one dead.
 Every snake ■ a rancorous enemy; but again it is worse for thee if it
 makes towards thee. A scorpion and tarantula and other creeping
 things all and each denote calamities. Though ■ waking life a dog
 is a shepherd, in a dream it means war.

20

ON DREAMS OF LIGHTS AND STARS.

To see the sun in a dream is said in every case to mean a king.
 ■ The moon is as a counsellor; another has said, No, it is a woman. The
 globe of Mars or Saturn in a dream brings trial and grief and torment;
 Mercury represents a writer; Jupiter comes as a treasurer and minister
 of state; Venus is the origin of joy, of pleasure, of desire and of ease.
 And the other stars deem thou brothers; when thou interpretest
 5 them pronounce them such, for thus Ya'qūb, who established this
 method of interpretation, disclosed the secrets of this science to his
 son; the sun and moon were his father and mother, the stars represent-
 ed his brothers.¹

Has anyone seen the sorrowing ones perplexed like ■ have?
 Now we will leave the dreams of those who wake; to awaken a
 sleeper is easy, but the heedless is like ■ dead. Make an end of
 divination and augury and interpretation; pass hence,—thou hast
 finished thy recital.

10

ON THE INCOMPATIBILITY OF THE TWO ABODES.²

The sun and earth produce the day and night; when thou hast
 passed beyond, neither the one nor the other will exist for thee.³

¹ Cf. *Conseils* 37: 9 sqq.

² Perplexed. ■■■ is, from inability to interpret their dream; hence an apology for devoting so much space to this subject.

³ *دارين* — i.e., the two worlds. In the following section the texts differ much as to the order of the lines; M is especially confused. I have followed no single text strictly, though keeping closest to OEL. These omit several lines found in the others, which ■ possibly glosses; I have rejected some of them, but perhaps not enough.

⁴ Neither cause nor effect but Unity only. "When thou hast passed beyond this house of deception, there will be for thee no distinction of light and

O thou in whose imagination desire and desirer are two, know that the duality belongs ■ thy understanding, and belongs not to the Unity. Since in the Presence of One such as He all things are one, if thou wilt listen to my words, then seek not thou duality; know that in duality ■ pain and opposition,¹ ■ Unity Rustern and a outamite are alike.

Till on the battlefield of purity and in the court of the soul, stand- 15
ing above thy life and treading on thy earthly body, thou cast away thy sword, thou wilt not become a shield;² till thou lay aside the crown thou wilt not become a leader. So long as thy soul is a slave to the crown, thy acts will ever be wrong; when thou no longer heedest crown and zone, then art thou chief over the chiefs of the age. To abandon the world is to mount the horse of God's favour; its repudiation is the establishment of pure truth.³ The death of the soul 20
■ the destruction of life; the death of the life is salvation for the

darkness, nor any difference between seeker and sought. For this condemns thy ignorance, or rather is a result of thy earthly knowledge, which sees double, not single." B.

تجربا — *He* "discrimination, distinction, separation"; i.e., according to B, "the discord and contradiction which afflict the people of this world through lack of contentment and trust in God, and through their not having familiarized themselves with resignation and acquiescence."

² B paraphrases, "Till thou throw aside the sword, i.e., leave the tumult of the flesh and beauties of the world, thou wilt not become, like the shield, an instrument of safety and of trust in the high place of patience and contentment." If, however, I thought that *سيفك* could ■ "to wield," I would translate in accordance with B's second suggestion, "till thou wield thy sword against thy life and the head of thy earthly body"; or, as he paraphrases, "till thou cut off thy head and give up thy life, thou wilt not stand in the place of safety." But the last sentence can hardly be a fair rendering of *مهر نشوي*, the interpretation of which remains in any case a difficulty. I cannot trust the original into any agreement with a third suggestion of B's. The upshot, however, as he says, is "that humility and destruction of self and lowliness in ■ world is chieftainship and a protection in the world of true religion, and that is enough."

³ As B points out, the line may be interpreted differently if the *if* is placed after the first word of each hemistich. "The abandonment of the ordered arrangement of the beauties of this world is the saddling of the Divine favour in one's search, and preparedness in the path of God and religion; and so too the renunciation of the external order, the aforesaid humbly, is the ■ of reality."

soul.' By no means stand still on this path; become non-existent,—non-existent too as regards becoming non-existent;³ when thou hast abandoned both individuality and understanding, then for thee this world changes to that one.

- 57 Every desire² that springs up in thee, strike that moment at its head, as thou dost with the lamp, the candle, and pen;⁴ for every head that comes in sight is on this Path meet to be cut off. To be headless⁵ before horses is due respect; for ever a chief seeks a cup of honour.⁶ To lose thy head brings thee a head again for its fruit;⁷ by reason of its headlessness the pomegranate is a casket full of pearls.⁸

- 58 Though a crown is a protection to a bald head, with such a head it is wrong to wear a crown.⁹ Thou hast corruption under thy cap,

1 "The death of the soul through alloy with worldly affairs and with the delights of the flesh is destruction to life,—the life that is filled with the secrets of God and belongs to the world of light and knowledge. But the death of the life, that is the annihilation of the traveller on this path and the giving up of the earthly life of externals, is, as it were, the life of the soul." B.

2 "This points to an annihilation within annihilation; become non-existent, and even as regards the knowledge of thy becoming non-existent, which in reality is a form of existence, become non-existent, that is, without knowledge," L. Amplifying the above, B says:—"Hasten on the road, till thou becomest naught and art annihilated; and this is the high place of the Knowers. But even this is not the place on reaching which thou mayest be content; for the culmination of the search is this, that even in annihilation thou shouldst be annihilated, and shouldst cast into the place of non-existence the knowledge thou hast acquired in becoming non-existent; that is, that thou shouldst exist in nothing that can come within the comprehension of anyone, nothing that thou canst estimate thyself as being,"

3 عى, —also 'head'; so through the next few lines the word is the same for 'head' and 'desire.' "Destroy every thought of self and selfishness even at the moment of its passing through the mind," B.

4 "For till they are trimmed, the light is bad, and the writing imperfect," B.

5 i.e., humble.

6 i.e., only chiefs are entitled to be anything else than humble.

7 Or "to be without desire brings thee power"; cf. L. I. n.

8 "The pomegranate, hanging on the tree like one with head bowed down, may be said to have no head; hence it is like a casket full of pearls, to which heads are here compared." B.

9 The baldness referred to is the common form of baldness in the East, due to disease of the scalp, in which scabs form and the hair-roots are destroyed; Eng.

—then canst thou not possibly pass the bridge of fire.¹ Better for a ■■■■ than earthly fortune is a well;² a bald man becomes arrogant when he receives a crown;³ so is it well that while on this night-journey,⁴ when thou puttest thy hand to thy head, thou shouldest find no crown thereon; for while the baldheaded man desires ■ crown to cover his defect, the ■■■■ of the Path seeks for the invisible. If the crown hurts thee, no less too inverted it destroys thy life;⁵ 10 the head that ■ a slave to the crown is ■ prisoner, like Bīghan, in a well.⁶ Then own neither head⁷ nor crown on the Path; if thou dost, thou wilt have thy heart aflame like wax;⁸ and if thou must needs have ■ crown, take one of fire, like the candle; for he who in

'scald-head.' "The crown prevents exposure of the defect, and protects the head so afflicted against injury: but this is wrong, for such a head ruins the crown. The idea is this, that the polluted people of this world, who in the assembly of the religious are like unto men with bald and diseased heads, consider that the ornaments of this world give ease and comfort, which they do not; on the contrary, these decorations are in the path of religious work like a thousand inelegancies." So B, but I do not think this is the meaning, which is simply that the diseased head is unworthy of honour.

1 The bridge as-Sif, leading to heaven, and passing over the flames of hell, finer than a hair and sharper than a sword, over which mankind must pass after the last judgment. The righteous will pass safely over, but the condemned will fall down into hell.

2 i.e., to fall into a well. The words (*ḥāḥ* and *shāḥ*) are doubtless chosen partly on account of the assonance.

3 Referring to the evil effect of earthly riches on their possessors.

4 *ḥajr*, Muḥammad's night-journey to heaven; cf. 'ascent.'

5 i.e., "If because of the hurt thou invert it." 'Crown', *ḥāḥ* (or, as previously, 'cap', when for 'inverted' understand 'turned with lining outwards') here as elsewhere stands for worldly goods, honour, and eminence. The appointment of the last hemistich consists in the fact that *ḥāḥ*, 'destruction', is almost *ḥāḥ*, 'crown', spelt in the reverse way (*ḥāḥ*, *ḥāḥ*).

6 Bīghan was the son of Ghiv and nephew of Rustam, who having fallen in love with the daughter of Afrādyāb and ■■ secret being discovered, ■■ ordered to be confined in a well.

7 Cf. p. 67, l. 1 n.

8 "As long as the wax has a wick," i.e., a head or crown, "men continue to burn it; when the wick falls away, the fire falls away too, and the wax no longer burns and melts." B.

his love is the light of the Path, like a candle has a crown of fire.¹

- 16 If thou demandest Yūsuf's place and power, invert thyself before God, like a well;² guard like Sulaimān the perfectness of the Path;³ like Yūsuf look upon the well as beautiful; till thy bodily form becomes a dweller in the well, thy hidden figure will not be of God.

Arise, and leave this ignoble world to find the ineffable God: abandon body and life and and religion;⁴ and in His path get 20 for thyself a soul. Know, that whatso is of the true essence of learning and knowledge is all falsehood to him who is learned in attributes.⁵ Form, and attribute, and essence,—the first is like the womb; the next the membrane, the last the child;⁶ thy outward form in thy attributes, thy attributes again are a rampart around 58 thy inmost essence; that, like a lamp, is bright in itself, while the other two are as a glass and a niche in the wall.⁷

¹ "For he who, in the love of God, becomes the light and candle of the Path, i.e., becomes by his light a guide, has over a cap of fire; for it is by means of this radiance, and his illumination of the road, that he has attained the position of guide. In fine, till thou collect fire to thy head and givest thyself and thy head over to destruction, no one will follow thee, nor wilt thou sit for the task of showing the way; and this is necessary for the Knowers, that their soul should inevitably, and not from self-interest or desire for show, wish to guide others and show them the way." B.

² Reminding one of the story, of which the idea at all events is similar, of a foolish Arab solving the wonder of the building of a tall minaret by suggesting that it had first been dug as a well and then inverted upwards. But the reading is probably corrupt.

³ The Qurānic account of Solomon may be found in Suras 21, 27, 34, 38.

⁴ "This is religion, discussion and dispute and argument about externals," B.

⁵ "For the latter is on a stage below the knower of pure essence," L; and so cannot comprehend it.

⁶ "The womb lies outside and covers the foetal membrane, and similarly the membrane the embryo; so with form and properties and essence or the real object." L.

⁷ "The other two" are the attributes and outward form; which like the glass and the niche in the wall "are abundantly bright and shining because of the beams of the essence, but of themselves have no light," L. Cf. Qur. 24: 35. "God is the light of the heavens and the earth: His light is as a niche in which is a lamp, and the lamp is in a glass, the glass is as though it were a glittering star."

Till on that road thou hast endured distress,¹ thou hast two souls, though thy effigy² ■ single. O thou, who art related to phenomenal existence but as soul is to body, whose soul is related to thy individuality but as a ■■■■ to his name,³ exertion originates in the body, attraction in the soul; but the search begins in leaving both of these. Contingent existence is for ever an infant before the Eternal;⁴ but he who has been purified is free from these dregs.⁵

¹ نَشْتِي نَنگ with a hint also at the narrowness of the road.

² *Id.* 'doll, puppet,' referring to the human body. The two souls are the animal and the human; (حيواني و انساني).

³ "He speaks generally to men or specially to the Lover." O thou, who art ■ pure and separate from the world of phenomenon as soul from body.—■■■ the soul, is apt to be bound and connected in arrangement and use, is pure and free from the body, and has not been entirely brought away from its blessed home into the impure world,—then also, notwithstanding that thou existest in the phenomenal creation, art free from the pollution of matter, and thy soul also from thy individual self (وحدت),—that is, from the power of expressing the individual (يعني فليد و مع وحدت); just as a man and his name ■ separate, and notwithstanding that the ■■■■ points to the man's exterior, his actual existence has no admixture or inward connection with his external name. Thy soul has the same relation to its numerous connections with external things, through the power it has of expressing the individual (تألف فليد و مع وحدت) as the man to 'his name.' The above address, in the form of praise of the one addressed, whether a definite individual (*i.e.*, the Lover) or not, is very fitting. And if it ■ spoken blamingly, by way of instigation to the traveller on his journey, the meaning will be:—"O thou, entangled in the strait places of phenomena, or earthly pollution, like the soul in the narrow habitation of the body, and whose soul has as little connection with the Unity (وحدت, here of the Unity of God) as the real man with his name,—for there are many men bearing the names of Hâjī, Ghâzī, Fâzīl, 'Âlīm, who have no lot in the qualities thus denoted:—exertion springs from the body, and attraction from the soul; but neither exertion nor attraction are of use till search is joined to them; and the search, the sincere seeking, rises from abandonment of body and soul." And God knows best which is right." L.

⁴ 'Contingent existence', حادث; 'Eternal', قديم, as before, the Eternal from everlasting.

⁵ "Sûfi is the perfect man, pure from the impurity of the body, as compared with the imperfect man who because of the grossness of the body sits in the dregs of contingent existence (صیقلات)." L. "In the court of the Eternal, the place where shine the rays of the divine essence, contingent existence is a

So long ■ the race of man endures, there are two mansions prepared for him; this, for pain and want, that one, for blessing and delight. While earth is the habitation of the sons of men, the tent of their daily supplies is erected over them; esteem then this earth ■
 10 goast-house, but count man the master of a family;¹ though till he has suffered pain on this dust-heap he will not reach the treasure of that mansion.

I ask thee, ■ thou art heir to ■ knowledge of philosophy and law, their principles and deductions,² (religion ever flees from form, that she may constrain ■ from evil),³—give me an answer truly, if thou art not dead, nor art asleep: Since thou hast been constituted with ■ soul, is not the soul a sufficient reward for thee ■ exchange for thyself?⁴

16

THE PARABLE ■ THE SCHOOLBOYS.⁵

Thou knowest not the difference between the hidden world and this,—canst not distinguish between welfare and affliction. In truth,

thing of recent birth, like a young infant; and he who becomes free from the weight of existence (reading *lā* for (لَا)) becomes eternal, and is united with the Eternal; for if the perishable one becomes not free from contingency (شك) he becomes not eternal." B.

³ *مطعمان سراي* not here an inn, or *caravansarai*, but 'a place where food is regularly given to the poor and helpless; such as places of pilgrimage, shrines, and such like,' B.Q. The 'master of a family' on the other hand is a person of ■ consequences, who is 'looked up to with reverence and respect' (Stoln.). The world, therefore, is not fit for the dignity of man.

⁴ *باصول و فرع* *bi*, "in their root and branch."

⁵ *Form*, *صورت*, i.e., bodily or material form.

⁶ This passage I take to be addressed to the scholastic theologian, who, the author implies, (L. 13), is dead or asleep; while L. 12, which I have enclosed in a parenthesis, is a warning that in outward knowledge, such as the ordinary theologian is concerned with, no true religion is to be found. The last line is also obscure: the commentators labour the first hemistich with *lā* as equivalent to *بنا*, i.e., 'foundation'; L. proceeds, "So cleanse thy soul by austerity and striving and inward purification, for though phenomenal existence is perishable, the pure soul which mounts to him will remain and endure immortally; and this is the reward of thy phenomenal existence. But God knows best what is right."

⁷ Following M in title and arrangement of this section.

thou art not a man travelling on this Path; thou art a child of the Path, knowest not the Path; thou art but a boy,—go about thy play, go back to thy pride and independence. The sins and graces of thy mistress are enough for thee,—what, O son, hast thou to do with God? What concern hast thou with Paradise and eternal delight, who hast 20 rejected the life to come for this present world? He knows thy baseness; how shall He invite thy thence-ness to Himself? He offers thee the virgins and palaces of Paradise, but thou art beguiled by this present world and its beauties. O unfruitful one! be not feebler than a boy to follow the path of God.

If a boy is unequal to learning his task, hear at — what it is that he wants; be kind to him and treat him tenderly; make him not to grieve in helpless expectation; ² at such a time give him sweetmeats ³ in his lap to comfort him, and do not treat him harshly. But he ⁴ will not read, at once send for the strap; take hold of his ears and rub them hard; ⁵ threaten him with the schoolmaster, say that he will have strict orders to punish him, that he will shut him up in a rat-house, and the head rat will strangle him.

In the path that leads to the life to come be not thou less apt than a boy to — admonition; eternity is thy sweetmeat,—haste thou then, and at the price of two rak'as obtain Paradise. Other- 10 wise the rat-house will for thee be Hell,—will be thy tomb ⁶ which meets thee on thy way to that other mansion. Go to the writing-school of the prophets for a time; choose not for thyself this folly, this affliction. Read but one tablet of the religion of the prophets; since thou knowest nothing thereof, go, read and learn, that haply thou mayest become their friend, mayest haply escape from this stupidity;—in this corrupt

1 *یک کم از یک و یک* which L. explains as "less than the product of one and one when multiplied, which is nothing (i.e., no increase), and only what we had before (*هیچ است و تصدیق حاصل*)."¹ B suggests "who art now an individual but wert formerly less," i.e., non-existent (*یک هستی اما کم از یک بود*).

² So. of kindness *مکدرانی* B. "soften him not."

³ *کاکا* = *تفاح* L; *تفاح*, *نخلیات* B, "dried fruits."

⁴ The common form of punishment for school-children.

⁵ *فتر* = *فتر* B, *فتر*, "the interval," usually of the interval between a man's death and the resurrection.

and beful world deem not thou that there is aught worse than stupidity.

[ON STRIVING IN GOD'S PATH.]¹

15 If thou wouldst possess the pearl, O man, leave the barren waste and wander by the sea; and if thou obtainest not from the sea its pellucid pearl, at least thou shalt find that thou hast not failed to reach the water.² Strive in God's path, O soldier; if thou hast no ambition, thou shalt have no honour; saddle and get ready thy horse for the journey to the Court of the Blest. The man who disowns in shame the dust and water of his being rides on the air like fire;
20 crown not thy head with the heavens,³ — mayest thou receive the diadem from Gabriel; thine shall be the angels' crown, while the crown of the firmament shall be cast down.

30 The true believer ever labours; for merely to hint at labour is a sick man's prayer.⁴ What knowest thou of contempt of life, having no will to show thyself a warrior? When thou hast laid low the

¹ The present section occurs as the last part of that entitled 'On the Participation of the Heart in Prayer,' where it seems out of place. I have added the present title.

² "Thou must not stop short of the water; thou wilt have used thy best endeavours," ■

³ i.e., I think, "be not satisfied with the heavens for a crown."

⁴ "The believer is always occupied in good works thoroughly performed, for a work which is only hinted at, i.e., incomplete (عمل بايضا كه ناقص است), is the prayer of a sick man (who cannot perform the various prostrations and risings); and a true believer is not satisfied while any defect remains in his actions," L; who then notes the reading *يَوْمَ آتِىَ الْيَوْمِ*, which ■ explains "for religion is the bringer of prayers of fear," adding, "how then shall the religious man not be continually active, as befits his duty?" With *نَازِ بِمِ* of the technical term *مَلُوقَةُ الْخَوْفِ*, 'prayers of fear,'— said in time of war. They ■ two rak'ahs recited first by one regiment or company and then by the other" (Hughes, *op. cit.* s.v. Prayer).

B, among several other explanations gives, "The believer is always occupied in prayer, even if sick, praying by sign, and never sitting down without occupation." The translation of the line would then be inverted,— "for ■ a sick man prays, if only by signs."

⁵ *مَلُوقَةُ الْخَوْفِ*, 'a scattering of heads.'

head of pride¹ then hast thou prostrated thyself before the door of the search; the heart's ka'ba has become God's dwelling-place. But the dog's ambition extends only to its bone.²

OF CHARITY AND GIFTS.

6

Whatever thou hast, relinquish it for the sake of God; for charity is the greater marvel when it comes from beggars. Bestow thy life and soul, for the endeavour of the poor is the best gift of mortal clay; the prince and chief of the family of the cloak was honoured by the Sūra "*Does there not come,*"—such regard he found with God from those three poor barley-sakea.³

1 ذوق كبري، 'the attribute of the long-necked,' is equal to 'long-neckedness,' B; and so 'pride.'

2 The text, except OH which omits the line, and M which is very corrupt, have كربة ذل (حق شد مفسر) بيت بك بر استغنى و نصير; for which I have ventured to read مفسر ... مفسر. This seems manifestly right as regards the second hemistich. There is no reason why both should not end in the same word مفسر; I cannot find, however, that مفسر is used in any sense which would admit it in the first hemistich (though مفسر is 'an innermost chamber, a sanctuary').

3 'The prince and chief' is 'Ali, and 'the family of the cloak' refers (B) to the story told by the commentators on Qur. 33 : 34; that one day Muhammad drew Fatima and 'Ali and their two sons under his cloak, reciting the 'verse of purification,' "Verily God will to take away uncleanness (abomination, Bala, the horror, Palmer) from you the people of the house and to purify you thoroughly." The Sura 'Does there not come' is the 76th, of which the opening words are "*Does there not come on man a position of time when he is nothing worth mentioning (i.e. in the womb)!*" The reference is more especially to v. 8. "And who give food for His love to the poor and the orphan and the captive" (Palmer's trans.) which is supposed to refer to 'Ali and his household. For the story about giving away of barley-sakea, told in connection with this verse by the commentators, v. Bala n. ad loc. I, is inclined to take 'for His

love,' على حبة, in the above verse (Qur. 76 : 8) as 'though needing the food themselves, and desiring it'

When the command of 'Who is there that will lend' ² came down from God to His Prophet, everyone brought before the Prince ³ what he could lay hands on, not disobeying,—gems and gold, cattle and slaves and goods, whatever they possessed at the time. Qais b. 15 'Āqim was a poor man, for he sought no worldly gain. He went into his house, and spoke with his family, concealing nothing of what he had heard :—Such a verse has been revealed to-day; rise, and do not make me burn in waiting; bring whatever is to be had in the house, that I may present it before the Prince. His wife said, There is nothing in the house,—you are not a stranger here. ⁴ Said he, Seek at least for something; whatever you find, bring it to me quickly. 20 She went and long searched the house, to see if by chance something would turn up; and found in the house a measure of dates, bad ones, and dried up, not fit for food, which she straightway brought 25 to Qais, saying, We have nothing ⁵ than this. Qais put the dates in his sleeve, and brought them joyfully before the Prophet. When, not meaning a jest, but in all seriousness, he entered the mosque, one of the Hypocrites ⁶ said to him, Bring it in; come, present quickly what thou hast brought; are they jewels, ⁷ gold, or silver, 30 & three valuables that thou art entrusting to ⁸ Prince? At this speech Qais suddenly became ashamed.

Look now what ⁹ the outcome. He went into a corner and sat down sorrowing, folding his hands together in shame. Gabriel

¹ This story is a parenthesis within the last section, which is afterwards resumed.

² Qur. 2: 246. "Who is there that will lend to God a good loan? He will redouble it many a double; God closes His hand and holds it out, and unto Him sh³ no return."

³ i.e., Muhammad.

⁴ i.e., You know our circumstances.

⁵ The third of the parties at Medina. Besides the Refugees, who had come from Mecca about the time of Muhammad's own flight, and the Helpers, at whose invitation Muhammad had come, and upon whom he could thoroughly depend, there ⁶ a number who outwardly acknowledged him as prophet and ruler, though in their hearts they were at best lukewarm, or actually disaffected.

the trusty came from the *sidra-tree*¹ and said,² O lord of time and earth, do not keep the man waiting, and deem not contemptible what he has brought. He acquainted *Mustafā* with the matter, and 'Those who defame the willing ones' — thereupon revealed.³ The angel world came and looked on,—how they watched the 10 man! An earthquake fell upon the angel world,—no place of rest, no place of peace. God Most High thus speaks, and in His kindness

¹ Referred to in Qur. 53: 14. 'the *sidra-tree* of the extremity,' and ib. v. 18. "This tree, say the commentators, stands in the seventh heaven, on the right hand of the throne of God; and is the utmost bounds beyond which the angels themselves must not pass; or, assume rather imagine, beyond which no creature's knowledge — extend" (Sale ad. loc.).

² i.e., to *Muhammad*.

³ Qur. 9: 20. "Those who defame such of the believers as willingly give their alms, and such as can find nothing to give but their exertions, and who mock at them—God will mock at them, and for them is grievous sorow." Though I cannot find that the verse from the second *sūra*, referred to in the first line of the present section, is supposed to have a special relation to any particular occasion, the verse here quoted from the ninth *sūra*, like much of the *sūras* from which it came, was revealed in relation to,—before, during or after (Nöldeke, *Gesch. d. Korans*, p. 167)—the expedition of *Rajah A.H. 9* in *Tabūk*. Sale ad. loc. supposes that this collection was made to defray the charge of the expedition, and says:—"Al-Baidhār relates that Mohammed exhorting his followers to voluntary alms, amongst others *Abd'rahman Ibn Auf* gave four thousands dirhams, which was one-half of what he had; *Asm Ebn Adda* gave a hundred beasts' loads of dates; and *Abu Okail* a *mā* [the word translated 'measure' in the text; a quantity equal to 6½ pints, dry meas. (Stain.)] which is no more than a sixteenth part of a load, of the same fruit, but — the half of what he had earned by a night's hard work. This Mohammed accepted; whereupon hypocrites — that *Abd'rahman* and *Asm* gave what they did out of ostentation, and that God and his apostle might well have excused *Abu Okail's* mite; which occasioned this passage." Nöldeke, however (op. cit. p. 167), "Wir nehmen hier keine Rücksicht auf die vielen Fabeln, welche die Kommentare zu den einzelnen Versen anführen; s. M. von den Nachrichten der Reuholer u.s.w. Hierumfindet sich nichts bei Hisham. Dennoch bleibt es merkwürdig, dass sich an diesem Zug, wie ein paar andere, so viele Fabeln knüpfen, während einige andere Feldzüge des Propheten ganz geschichtlich trenn erzählt werden." And Muir (*Life of Mahomet*, 2d ed., p. 431 note), "But a great number of the stories belonging to this campaign may be suspected (on the analogy of similar traditions regarding — texts) to have been fabricated for the purpose of illustrating the text of the *Coran*."

seeks out Qais's heart : O exalted, and O chosen as my Prophet, accept forthwith this much from Qais, for before me these poor dates show
 15 better than the others' gold and gems. I have accepted this small merchandise from him, because he has ~~me~~ date-palm. Of all the choicest things the endeavour of the poor is most approved.

Hence it was that Qais's act triumphed ~~the~~ the deed of that evil-spoken hypocrite. The hypocrite ~~straightway~~ straightway humiliated, and Qais's work thus completed ; that thou mayest know that whose
 20 comes forward, even in the state he is, does well. He who acts the hypocrite towards God is alarmed by all his works. Sincerity is better than all else,—thou wilt at least have read so much.

An alms of a single diram from the hand of a darwish is more than
 62 a thousand dirams of the wealthy ; forasmuch as the darwish's heart is sore, the alms he gives from his sore heart is greater than the other's. See the rich men, how his soul is dark and clouded, like his clay ; the darwish's clay is for ever pure,¹ his soul is imperishable essence of gold.² Hear what God's bounty has said ; but to whom shall I tell it, for
 5 no one bears me company ?—to the king of kings and lord of ' *But for thee* ' ³ He said " *Nor let thine eyes be turned from them.* " ⁴

ON INTIMATE FRIENDSHIP ~~THE~~ ATTACHMENT.⁵

There is ~~an~~ injury in the world for thee like thy prosperity ; there is no such enduring imprisonment ~~as~~ thy existence ; ' *the light has*

¹ ساقوت the choicest, best part of anything.

² كيميا 'alchemy ; the philosopher's stone ; an elixir' ; or, as here, 'the basis of gold and silver,' B ; who refers to Muhammad's saying, " *Poverty is my glory* ; *الفقر نظري* ;

³ That is, " *But for thee the world would not have been called out of non-existence,* " referring to Muhammad ; according to the tradition quoted in B, " *But for thee I had not created the heavens.* "

⁴ Qur. 18 : 28. " *And keep thyself patient with those who call upon their Lord morning and evening, desiring His face ; nor let thine eyes be turned from them, desiring the adornment of the life of this world.* " God here commands the prophet to incline towards the darwishes, thus honouring and exalting them. L.

⁵ The title, as often, is somewhat astray from the contents of the following poem, and is probably spurious. The subject is still the abandonment of the world.

appeared' ■ is that bestows favours, 'the he has failed' is both life and body. Wishest thou ■ Invisible? take Self out of the path; what has imperfection to do with the mansion of Invisibility? Thou ■ art full of fault, yet intendest the invisible world;—it is above all impossible in incredulity and doubt. The chains of thy selfhood will not fall from the two feet of thy nature under the compulsion of thy folly; when thy being appears to thee as a veil, thy understanding will have fallen under thy anger.

Abandon talk, and bid farewell to thy lower self; if thou canst not, then turn thy two eyes into rivers, day and night ■ thy separation from God grieve over thy understanding, ■ longer employ it to meditate evil; free it from this tether,¹—then has thy task become **15** easy for thee. When thou findest thy sustenance in the Soul,² thou wilt look out on the land from the window of the angel world.

How long wilt thou say, 'What is the arriving?' In the path of religion what is it to be chosen?' Lay hands upon thyself,—then wilt thou be chosen; plant thy foot upon thy head,—then wilt thou have arrived.³ As long as thou art a biter, thou art not chosen;⁴ whilst thou inclinest to this world, thou hast not arrived.⁵

¹ B points like *فقد*, i.e., 'in the absence of thy understanding'; which does not seem good, as the implication is that thy understanding is only too much with thee.

² *أشياء* which B points *أشياء*, and explains as the diminutive of *أشياء*, the tacking of a camel's foot, here for 'the affairs of the world.'

³ Not in the understanding.

⁴ 'Then wilt thou be chosen, when by abandoning sensual passion and envy and covetousness thou puttest the restraints of endeavour and austerity on the hand and foot of thy nature; and wilt have arrived and wilt be perfected when thou plantest thy foot on thy head and Me-ness; or bringing one end to the other, completest the circle of thy journey [for the Self's journey as a circle, ending in ■ embrace of the First Intelligence whence it set forth, v. 31bb, op. Vol., pp. 53-54]; and wilt arrive at the shadow of that Name which is the origin

of particularisation [*فقد* of 31bb, pp. 54-55]. *Al-Farid* was asked concerning the end, and he said, *It is the return to the beginning.*" L.

⁵ A play on the words *كأن* and *كأن*.

⁶ "As long as, through the violence of thy soul, thou livest in this world like a biting dog, thou wilt not be chosen and approved in the Court of God; and

20 How shall a true son of Adam¹ be such ■ bitter as thou, or how shall devil ■ wild beast rend as thou dost? Thou art ■ heedless and arrogant, ■ beast of prey and ■ devil, far removed from man's estate; like a tiger ever malevolent,—the people of the world in distress 63 through thy evil disposition. Upon ■ high road of debasement thou wilt attain to Self,—thou wilt not attain to Him.²

The Kufan has given forth but one verse about the Sûfi; but what has Love to do with ■ decision of Qarashite or Kufan;³

as long as thou art a lover of this world (U بدين عالم رستند) and cherishest an inclination for it, thou wilt not have arrived in the Court of the Glorious." B; whose second explanation ("till thou understandest this mystery in its entirety," U برين رمز نرسيدند بكمال رستند) would require in the text a negative with رستند.

¹ آدمي "for we in truth are degenerate sons of Adam," B.

² L, reading نرسي در خود و درو برسي, comments, "When thou enterest the street of nothingness and humility thou hast naught further to do with the striving at Self, i.e. I and Self are far away from thee; and since this is so, thou wilt reach the Court of God and gain access to Him." He mentions also a reading نرسي... برسي ("thou wilt arrive at Self, and wilt arrive at Him"); which he explains thus:—"When by much striving and austerity thou attainest the essence of thy soul (or self, حقيقتي نفسي) which is nothingness, and arrivest at the secret of this, thou wilt arrive at God and wilt discover the truth of "Who knows himself knows his Lord." B, reading نرسي... نرسي, says "Abandonment of self is a road to which thou wilt not come by means of Self, and since thou cannot not get onto the beginning of the road, thou wilt not arrive at God;" but I do not understand how he arrives at this paraphrase.

■ weight of evidence is for نرسي at the end of the line, and therefore, probably, by opposition, for برسي ■ the beginning of the second hemistich. And I think the confusion has arisen from a wrong conception of the meaning of Mubtâil, which is not here used, as the commentators assume, in the technical sense of 'nothingness,' 'abandonment of self,' or 'humility,' but in the ordinary sense of 'hesitant, vitiate.'

³ From the lengthy notes of the commentators on this line I extract the following, premising that 'the Kufan' refers to Abû Hanîfah an-Nû'mân, the founder of the Hanafî sect of Sunni Muslims, and 'the Qarashite' to ash-Shâfi'î, the founder of the Shâfi'î sect, called also al-Mun'alibi from his descent from Muhammad's grandfather.

"What the Kufan knows has said of the mysteries and secrets of religion is only ■ sign out of all those that serve to describe the Sûfî state, and is no more

or the Sūfī and his love with 'Further, it is in the tradition,' with negation and affirmation, and 'It is lawful' and 'It is not lawful' ? The Sūfīs have lifted up their hands,¹ and for 'Yes' have substituted 'No.'²

than a mark of his recondite knowledge. Hence it is not necessary that he should have been ignorant of all the Sūfī secrets, but that he should have declared a little, a verse, of the ■■■ secrets that were known to him, in order to veil those secrets from the vulgar. For those meanings and mysteries come not into the enclosure of recital, and cannot be further indicated." L: who also considers that the words كوفي and كوفي may incidentally have a reference to the 'Kufan ŷyat,' 'ŷyat' being technically the mark put at the end of each of the ■■■ of the Qur'ān. The Kufan ŷyat is a cipher with the letters لب (i.e. الجسري). "This ■■■ is not the end of the verse according to the school of Bayra." The school of Kāfil counts 3,288 verses, that of Baḥrā 3,304; the Kufan divisions are the ones generally followed (on the manner of marking verse-divisions, and the prevalence of the Kufan readings, cf. Nöldeke, op. cit., pp. 324, 335).

"This road, the science of the knowledge of God, on which thou wishest to travel, perhaps thou imaginest it to be possible by the science of argument of external things. God forbid! there is an absolute separation between the road of Love and that of outward knowledge, and between the ranges of the run of each of these. . . . The Kufan may perhaps have looked on the Sūfī and the Sūfī path as something analogous to the marks in the Qur'ān, the ■■■ placed there on account of differences among the readers. God forbid that anything should result, as regards Love, from this discussing and disputing! For the differences of the marks are matters of human decision and intention; Kufan and Quraishite have no place in Love, and words and usings to mind and being lawful and not being lawful and negation and affirmation as to the external questions of the law have no connection with it. Still they (i.e., the Kufan and the Quraishite) were not without knowledge of the mysteries. . . . It is only thou whose thought regarding the Qur'ān, is that the Kufan ŷyat is so-and-so, and that the Quraishite has said so-and-so, and that the rival schools permit such and such things. Know, however, that they entered this valley and breathed of the mysteries," B.

Would it not, however, be possible to translate the first hemistich "A text of the Qur'ān will make a Kufan doctor of a Sūfī," i.e., a too rigid adherence to the literal text, or discussing and disputing about it, is fatal to the Sūfī, and turns him into a formal theologian? Note in this connection H's reading, كوفي, which can only be "an alif turned a Sūfī into a Kufan (theologian)."

¹ In prayer or supplication.

² i.e., make no distinctions of affirmation and negation in these external matters.

5 The earth-scatterers in the bridal-chamber of His affection, and those who sit by the road which leads to the cell of His sanctity, all moon-bright signs on the curtain of jealousy, immersed in tears from foot to head; ¹ all are recipients of His clemency, all captive to the knowledge of Him. Lay down thy burden of Self, that so thou mayest become the beloved of every street. The pure eye sees the purity of
 10 religion: ² when the eye is pure, it sees purely. Those who are not steadfast in Him are covered with dust; ³ those who wear His crown are kings indeed. Take off thy head this many-coloured cloak; ⁴ hold to a garment of one colour, like 'Isā, ⁵ that like him thou mayest walk upon the water, and make of sun and moon thy fellow-travellers. Take all of self away from thyself, and then with that same breath speak the story of Adam. ⁶ thy Self becomes small as an atom to
 15 thee, thou canst not possibly reach that place; that desire will never harmonize with Self; rise, and without thy Self pursue thy path.

HE WHO IS INDIFFERENT TO THE WORLD FINDS A KINGDOM
 THAT SHALL NOT WANE.⁷

There was an old ascetic in Bagra, none in that age so devout as he. He said, I rise every morning determined to fly from this vile

¹ I am not certain of the interpretation; nor does the following from B give much help. "Those of honeyed palate in the bridal-chamber of God's affection, who are the scatterers of earth in the court of Truth, and those who know the holy secrets, who are the sisters by the road of the court of Majesty, are like a sign, bright as the full moon and shining, but concealed and hidden behind the curtain of envy, burnt and drowned, but immersed in a flood of tears."

² i.e., the heart as kernel of religion, the knowledge of God, the essence of the Truth, B.

³ خاک-آلود باسارانش is given by B as meaning 'proud, haughty; a chief, chieftain.' B. Q. and Stein., however, give 'light, trifling, volatile, swift'; and as the words in the second line which are of homologous import (in fact identical), it seems probable that those in the first have both a contemptuous significance. Otherwise, "His chieftains are the humble."

⁴ E. L. 'seven-coloured', expressive of deceit.

⁵ i.e., Jesus.

⁶ i.e., tell the story of Adam, and how he was honored by God's saying, "I will place upon the earth a deputy" (Gen. 2: 28). B.

⁷ Gen. 20: 118. "But the devil whispered to him. Said he, O Adam, shall I guide thee to the tree of immortality, and a kingdom that shall not waste?"

Self. My Self says to me, Come, old man, what wilt thou eat this morning? Make some preparation, come, tell me what I am to eat. I tell him, Death; and leave the subject. Then my Self says to me, What shall I put on? I say, The winding-sheet. Then he questions me, and makes most absurd requests, such as, O thou of blind heart, where dost thou wish to go? I say to him, Silence! to the grave-side; — that perhaps while in rebellion against my Self I may draw a breath — freedom from the fear of the night-watchman.¹

Honour to him who contemns Self, and does not permit it to stand before him.²

ON THE ASCETISM OF THE ASCETIC.

An ascetic fled from amongst his people, and went to the top of a mountain, where he built a cell. One day by chance a sage, a learned man, wise and able, passed by and saw the ascetic, so holy and devout. Said he, Poor wretch! why hast thou made thy dwelling and habitation and home upon this height? The ascetic said, The people of this world have been clean destroyed in their pursuit of it; the hawk of the world is on the wing, calling aloud in every country: he speaks with eloquent tongue, seeking his prey throughout the world, ever calling on its people afflicted and parted from their lord, "Woe to him who fears me not, who shows no anxiety to seek me! Let it not happen as in Fushāḥ, — few birds and hawks in plenty!"³

ON THE LOVE OF THE WORLD AND THE MANNER OF PEOPLE OF IT.⁴

There is a great city within the borders of Rūm, where a large number of hawks have made their home. Fushāḥ is the name of that

¹ i.e., the devil. "Every answer that I give my Self shall be displeasing to him, that perhaps I may so draw a single breath out of the reach of the dangers of the devil." B.

² 'Self' throughout the above is (نفس), i.e., as previously, 'the lower self'; often 'sensuality.'

³ i.e., "See that I have enough to eat." Fushāḥ is ancient Calcutta. "The world practises the deceptions with alluring voices, maddening the ignoble its prey. The seekers of the world are the world's prey, and the birds of Fushāḥ, which are few in number, are the religious." B.

⁴ The next five lines, to which alone this title applies, are a digression in the course of the ascetic's speech.

city of renown; it extends to the borders of Dimyâj.¹ Within it
as house-sparrows fly, for the hawks hunt them through the air and
leave no birds inside that city, for they devour them within an hour.

20 The times are now become like Fushât; the wise are like the birds,
despised and helpless.

I have hidden myself² upon this height to be at peace from the evil
of the world. The sage said, Who lives here with thee? How far art
35 thou on this hill-top? Said the ascetic, My Self³ is in this house with
me by day and night. The sage said, Then hast thou accomplished
nothing; cease, O fool, and follow the path of asceticism. The ascetic
said, They have fixed my Self within me, and sold me into his hands;
I cannot separate myself from him—what means of escape could I
4 contrive? Said that worthy philosopher to the ascetic, Thy Self
instructs thee in evil deeds. The ascetic said, I have come to know
my Self, and so I am able to get on with him; he is a sick man, and I am
as it were his physician; day and night I look after him and am busy
treating him, for he keeps saying he is indisposed. Sometimes I
10 determine to bleed him, and open the vein before his eyes;⁴ as the
blood spurts out, he subsides,⁵ and the bleeding calms him. Some-
times I give him a purge to clear out his distempers; and his love of
the world, and hatred, and rancour, and envy, and treachery, and
deceit are expelled from his body; on taking it he thrusts aside his
natural inclinations and shuts the door of desire against himself.
Sometimes I forbid him to indulge his appetites, that haply he may
15 relinquish pleasure; I feed him on two beans, and make the room like
a tomb upon him. Sometimes I put my Self to sleep, and then in

¹ i.e., Damietta.

² The ascetic's speech is here resumed.

³ نفس v. note ante, p. 84, l. 3.

⁴ (كحل) 'the middle vein of the arm,' probably the median basilic, on which
the operation of bleeding is usually performed. E explains it as 'the vein of
seven thumbes (رگ هفت انگشت) called the river of the body (نهر الجسد).'

'There are in fact numerous veins on the front of the forearm which join about the
elbow to form two large trunks. The meaning of رگ هفت انگشت might per-
haps be "when he is not looking."

⁵ Goes in B (نرسد) (under بارن).

haste make one or two obeisances;¹ but even before he awakes from his sleep he clings to me like a sick man; and when I have got through one or two obeisances without him, then my Self wakes up.

On hearing these words the sage tore his garments one by one upon his body and said, How excellent art thou, O ascetic! May God bless thy life, thou pious man! Such words are granted but to thee; thy wealth is not less than the kingdom of Jan. That which thou possessest today is adornment, and what thou mayest have to-morrow,² impurity.

He is not stained who leaves his ■■■ from whom in sorrow a sigh of 'Alas' arises; a woman nimbly adorns her eyebrows and her ringlets for a feast.³

In three prisons, deceit and hatred and envy, thou hast made thy understanding captive to thy body. The five senses, having their origin in the four elements, are the five tale-bearers of these three prisons. The soul is a stranger here, and a fool, so long as it is in bondage to the four elements; how can the soul that is admitted to the treasury of the secret pay honour to spies and informers? But here wisdom empties the quiver,⁴ for persistence in one's purpose is useless at the Ka'be.⁵ Haply a fool ■ the Ka'be will hear much philosophy about the direction of the qibla; but at the Ka'be whose should strive ■■■ till he died would but take fresh omniscience to Kirmān.⁶

¹ i.e., an obeisance made in prayer.

² i.e., any further worldly riches thou mayest acquire.

³ B explains the connection, which is not very apparent, thus:—"As a woman does this, so a man should adorn himself with contrition and shame in order to attain perfection." But perhaps the line is misplaced, or one has dropped out. The main theme is now again resumed, after the insertion of the above two illustrative stories.

⁴ i.e., the other place, in opposition to the 'here' preceding.

⁵ i.e., throw away her arrows.

⁶ i.e., the pilgrimage is accomplished. "At the Ka'be the object sought is in front of the eyes of him who prays there; then why should he persist further? For in these circumstances wisdom has no butt to aim at, since to shoot the arrows of forethought when the object is before one is useless; nor is it the business of wisdom to discover this target." B.

⁷ i.e., would carry coals to Newcastle, and lose his pains.

10 His tongue the tongueless speak ;¹ some mark of Him those seek who have no mark.² Cast in the fire all else besides the Friend, then raise thy head from out the water of Love. On the journey from this life to the next the slave has no ally in what he does of right or infamy ;³ surrender not thy heart and thy desire to the companionship of men ; cut thyself off from them, lest they cut thy throat.⁴ At the last day thou shalt weary of men, but thou art far off now, 15 and it will take thee long to come ;⁵ then wilt thou discover the onion's value, when thou art denied admittance to the straight road.⁶ Those who ■■■ not friends, yet whom thou deemest such, thou wilt see that they all break their faith with thee. The rose-tree of the garden of those who cherish Self is become ■■ a boil, ■■ malignant pimple. Understand well, the state of man will be no whit different at the resurrection ; whatsoever he chooses, that will be set before him, and 20 what he takes from here he will see there. When the second command of God has uttered four *takbirs* upon thy three pillars, the cloth-weavers of the eternal world will recite thine own words and poems to thee.⁷

¹ Tongueless, i.e., silent, not vainly disputing.

² The undistinguished, i.e., humble, poor, and insignificant ; 'Those of burnt hazels,' B. بی نشانی in a different sense is applied to God in Sa'di's lines,

گر کسی وصف او ز من برده ای دل از بی نشانی چه گوید باز

³ Meaning, I think, no one to take the consequences of his acts ; hence the uselessness of human friendships.

⁴ ■■, destroy thee spiritually.

⁵ To this attitude, when thou art weary of men and desirest only God.

⁶ "The value of the onion, i.e., thine own sinking existence, thou wilt then discover, when thou art refused admission to the straight road on account of thy stink. Or 'the onion' may suitably refer to the companionship of the world spoken of in the preceding line ; thou wilt find what ■■ value is when, like an eater of onions, thou art refused admission because of the effects it leaves." L.

⁷ The *takbir* is the recital of ■■ words *Allah akbar*, 'God is most great' ; the four *takbirs* signify the funeral prayer, B.

L. equivoques that these two lines may be taken in the sense of praise, or the reverse ; if in the sense of praise, the second sentence of death in the natural death, the first death having taken place in the sense of the abandonment of the ■■ of this world (نشانی) in accordance with the command "Die before your death," and the words of Jesus, "He who is not twice born shall not enter the kingdom of heaven ;" in this case the angels will bring before thee the pious desires and the good words that have risen from them to God. If on the

The things¹ the worthy shopkeeper sends to his house from the market, whatever they may be, his family bring before him at home 67 in the evening; so whatever thou takest away from here is kept, and the very same is brought before thee at the resurrection. There is no change or substitution there; by no possibility can an evil become a good. Nothing will be given free to anyone there; what is due is given, and nothing besides.² Rise and read, if thou knowest not, 5 the explanation of this is the Divine Word; 'thou shalt not find any change in the ordinance of God, thou shalt not find any alteration in His religion.'³ No alteration comes over His inexorable sentence, no change upon His all-embracing decree. Rise, and put away thy uncleanness, or thou wilt not receive thy pardon in that world; if now thou piercest thy Self with an arrow thou wilt throw into the fire thy sorrow and thy pain.⁴

contrary the lines are to be read as a condemnation, there is a reference to Qux. 40: 11. "They shall say, O Lord, Thou hast killed us twice, and Thou hast quickened us twice; and we do confess our sins; is there then a way for getting out?" The first death is at the end of one's appointed time, the first quickening is in the tomb (i.e., in order to be examined); the second death follows in the tomb, and the second quickening at the resurrection; thus when the second sentence of death is passed on those in the tomb, the embroidery workers of the eternal world will resume to thee the words and verses thou sangest in the world in passion and lust; and then the true nature of thy acts will be brought before thee.

As to the second death, in addition to the explanation given by L, v. the notes in Faber and Hale ad loc. The first death may be interpreted as the first creation of man, in a state of death or void of life and sensation; the first birth is then the natural birth, the second death the natural death, and the second birth the resurrection.

¹ A title, as of a fresh section, is inserted before this line in all copies; in L it runs "God Most High was at rest from the Creation, and their Qualities, and Ford and Doom"; which has nothing to do with the text, the sense of which is continued on without a break.

² ولى دگر همه ناله, "and the rest is all wail."

³ For ملش H notes an alternative reading منش, so bringing the passage more closely into line with Qux. 36: 42. "Per thou shalt not find any change in the ordinances of God; and thou shalt not find any alteration in the ordinance of God." The line as it stands in the text is mixed Arabic and Persian, and incapable of being construed.

⁴ لقا زرين. "dysmety."

10 OF ADDRESSES TO GOD, AND SELF-ABASEMENT, AND HUMILITY.¹

Prayer will not draw back the veil of Majesty till the servant comes forth from his defilement;² as thy purity opens the door of prayer, so know that thy corruption locks it against thee. When wilt thou plant thy foot upon the heavens' roof,³ when drink wine from the angels' cup? How can God in His kindness take thee to Himself, — freely — accept thy prayers, while like an ass within this rotting mansion thy belly is full of food and thy loins of water?⁴ How wilt thou ever see

¹ The title of this section, — given in most copies, — is somewhat as follows (from B), with variations in each of the several MSS., etc. "*On the Obligations of the Five daily Prayers, of Addresses to God, Self-abasement, and Humility, and Modesty, and putting upon God. God Most High has said, 'Those who believe in what is hidden, and are steadfast in Prayer'; and the Prophet (on whom be Peace) said when near his Death, 'And what your right hands possess'; and he said [Peace be upon him], 'Whoso of set purpose abandons Prayer is an Unbeliever, and the Distinction between Islam and Unbelief is the Abandoning of Prayer'; and he said also, 'These things are dearer to me than this World of yours; Perfumes, and Women, and my chief Delight is in Prayer.'*" With regard to Muhammad's speech 'And what your right hands possess' (i.e., your slaves, cf. Qur. 4: 8, 28, 29, 40; 28: 5; 24: 32; 38: 40), this probably refers to a passage in Muhammad's address to the people on the occasion of his 'Farewell pilgrimage,' cf. Muir op. cit., p. 468. I have not been able to find this particular passage in h. Higham or Tabari, though the passages which in Muir precede and succeed it are given in both these authorities. This particular sentence stands, as it were, for the farewell speech as a whole; and the connection with prayer, the subject of the present section, thus appears when it is remembered that Muhammad at this time declared the ordinances of Islam fixed for all future time: and of these ordinances prayer, of course, is one (cf. Muir, loc. sup. cit., the last sentence of the speech); at least I cannot understand — inclusion in the title otherwise.

'My chief delight' is lit. 'the coolness of my eye'; for a similar saying of Muir, op. cit., p. 278. This last tradition does not form part of the title in L.

I do not suppose that the original title comprised more than a few words, — if indeed any of the sectional titles are original. The rest of the title, as found today in the MSS. and lithographs, has evidently been made up by the incorporation of sentences apropos of prayer written by pious readers in the margins of early copies.

² Or "comes forth out of contingent existence."

³ B refers to this saying, "Prayer is the ladder of the believer."

⁴ Seminal fluid, i.e., pride, B.

the Lord of the divine Law, thy lower parts sunk in the water and thy ~~_____~~ in heaven ?¹

Thy beggar's food and cloak must both be pure, or thou wilt come to thy destruction in ~~_____~~ dust; if food and raiment be not pure how is thy prayer better than a handful of dust? Keep pure for the glory of God's service thy habitation and thy raiment and thy soul; the dog sweeps his lair with his tail, but thou sweepest not with sight 90 thy place of prayer.

Though all thou hast be spotless, yet is all polluted before God. He who seeks Him makes use first of a bath, for God accepts not the prayers of the unclean; and how canst thou perform thy neglected 88 ablution ~~_____~~ long ~~_____~~ thy heart holds enmity and hatred? Thy envy, anger, avarice, desire, and covetousness,—I marvel indeed ~~_____~~ these will admit of thy coming ~~_____~~ prayer! Till thou banishest envy from thy heart, thou wilt never be free from its evil workings. If thou hast not washed thyself free from blame, the mighty Lord will not receive thy prayer; but when thy heart draws thee out from thyself, ~~_____~~ then true prayer rises up from thy destitution. The whole of prayer lies in ablution and purification;² recovery from a grievous sickness depends on the ~~_____~~ of remedies.³

Until thou sweep the path with the broom of *Nat*, how canst thou enter the abode of *Except God*?⁴ So long as thou art under the dominion of the four, the five and the six,⁵ thou shalt not taste of wine save from the jar of lust. Burn and destroy all else but God; cleanse thyself from everything but the true faith. The soul's qibla 10 is the threshold of the Most High; the heart's Ubad is the same—

1 "In thy pride of self thy gait upon this earth is as a man who walks with his nose in heaven and feet sunk in the ground." B.

2 *جاء* the ceremonial ablution before prayer, performed in a certain specified manner.

3 The two hemistichs of this line have no very evident connection; I take it that the sickness is man's natural state, and purification the remedy ~~_____~~ applied.

4 Referring to the sentence ~~_____~~ *shata* *Wahidha*, 'There is naught except God.' That is, until thou washest thyself pure from Self, and thy Self passes away and becomes non-existent, thou canst not attain unto the true religion, which ~~_____~~ nothing but God, nor recognise aught besides Him.

5 The four elements, five senses, and six surfaces (of a cube). B.

tuary of the One; ¹ at Uhud devote thy life like Hamza, that so thou mayest taste the sweetness of the call to prayer.

Come not in thy pride to prayer; take shame to thyself and stand in awe of God; him God receives in prayer who has no commanding dignity in his own eyes.² Helpless, thou wilt be received with kindness; wanting for nothing, thy prayer will not be accepted.

15 Wanting for nothing, if thou give thyself the trouble of prayer, thou shalt consume thy liver fried in the pan with onions.³ But ■ along with prayer goes helplessness, the hand of kindness shall raise the veil of the secret; then, speeding into the Court of God's kindness, he renders what is due, he obtains what he sought;⁴ and if it be not so,⁵ Iblis will hear thee when thou art at prayer, and drag thee forth again.

Thou earnest abject, thy prayer is honoured; thou earnest ■ ■ 20 raw youth, thy prayer is ■ ■ ■ of venerable age. Know, that ■ ■ ■ seventeen rak'ahs of prayer given forth from ■ ■ ■ soul's heart are a kingdom of eighteen thousand worlds;⁶ a kingdom of eighteen thousand worlds belongs to him who performs the seventeen rak'ahs; and say not that this reckoning is too small,⁷ for seventeen is not far from eighteen.⁸

¹ Uhud is the name of the site of one of the early battles ■ ■ ■ al-Fm, where Muhammad and his forces were repulsed with great slaughter by the Meccans A.H. 3. Hamza, Muhammad's uncle, was ■ ■ ■ of the ■ ■ ■. 'The heart's Uhud' thus means the place where the self is to be sacrificed.

² مدي خد هرگز نیست باز خدایی در نهان از باز خدایی
بار in the first hemistich = شوکت, B: خدای in the sense of 'lord, master.'

³ 'To eat one's liver' is 'to grieve, to be sorrowful.'

⁴ 'What is due,' i.e. fit and acceptable prayers; 'what he sought,' God's bounty and generosity. B.

⁵ بربطه 'otherwise,' i.e. ■ ■ ■ thou prayest not in helplessness, referring to l. 14.

⁶ Seventeen is the number of rak'ahs or sessions comprised in the obligatory prayers of one day, as follows:—two at morning prayers, four at the noon, four at the afternoon three at the sunset, and four at the night prayers. The 'eighteen thousand worlds' refers to the tradition, 'Verily God hath created eighteen thousand worlds, and verily your world is one of them.'

⁷ i.e. as I understand it, that this number of prayers is too small to bring such a glorious reward.

⁸ "Know that the soul's heart is alif [i.e. one in reckoning by abjad; alif is also the Arabic word for a thousand]. When thou addest that, the symbol for

Thy self-esteem ¹ alters ■ prayer, for it sees no profit for thee in religion; while thy self-esteem guides the ruin ■ doubt indeed if it will ever come where Gabriel is. Thy prayer will not admit thee to God if thou hast not purified thyself ■ indigence; thy purification lies in lowliness and selflessness, thy atonement in the slaughter of thy Self; and when thou hast slain thy Self upon the path, God's ■ favour will quickly manifest itself. Come in thy poverty if thou wouldst find admission; and if thou do not so, then thou wilt quickly find thyself trebly divorced; ² for the prayer that is received into His presence has no concern with the pollution of worldly glory.³

When death drags forth thy life, then from thy indigence there springs true prayer; when thy body has gone to the dust and spirit to the skies, then mayst thou see thy soul engaged, as angels are, in prayer.

ON THE PARTICIPATION OF THE HEART IN PRAYER.

10

At the battle of Uhud 'Alī the Prince, the impetuous Lion, received a grievous wound. The head of the arrow remained in his foot, and he knew that it was necessary to take it out, this being the only cure for him. As soon ■ the surgeon saw it, he said, "We must cut ■ open with a knife; to find the arrow-head, a key must be applied 15 to the closed wound."⁴ But 'Alī had no strength to bear the inser-

the idea of one, to seventeen, eighteen results. ■ thus thou obtainest the eighteen thousand worlds." B. I cannot follow B in his further elucidation of the a tho's meaning, though I may perhaps be permitted to doubt if the author meant to imply all that ■ there to be attributed to him.

¹ قیمت, *hit*, 'worth, value'; i.e., while thou thyself retainest any worth, thou canst utter no true prayer: for thy self-importance will not let thee see that there is any advantage in religion, the first step in which is the laying aside of self and becoming poor.

² i.e., irrevocably divorced. A husband may take his wife back again after having divorced her once, or twice. "But if he divorces her a third time, she shall not be lawful unto him after that, until she marry another husband" [Qur 2: 236].

³ Or, "The shame or the pride and honour of the world;" glow in L (خفايا و كبروي دنیا). But B, with نوري is a different meaning. "In it there appears nothing fresh or blooming, splended or shining." In either case the *isfah*, or some other particle, is suppressed *metri gratia*.

⁴ سائل: 'clotted, congealed (matter),' the blood in and about the wound.

tion of the forceps; ¹ "Let it alone," said he, "till the time of prayer." So when he was engaged in prayer his surgeon gently took out the arrow-head from his limb, ² bringing it clear away while 'Alī — unconscious of any suffering or pain.

■ When 'Alī ceased from prayer (he whom God called Friend), he said, "My pain is less,—how is that? And why is there all this blood where I have been praying?" Hussain, ³ the glory of the world, splendid above all the children of Muḡaffa, answered him, "When 70 thou enterest into prayer, thou wastest up to God, and the surgeon took out the arrow-head before thou hadst finished thy prayer." Said the Lion, "By the most great Creator, I knew nothing of the pain of it."

O thou, who art well known for thy prayers, who art commended before man for thy piety, pray in this wise and discern the interpretation of the story; or else rise, and cease vainly to wag thy beard.

■ When thou enterest into prayer in sincerity, thou wilt come forth from prayer with all thy desire obtained; but if without sincerity thou offer a hundred salutations, ⁴ thou art still a bungler, thy work a

¹ *نقطه*, *نقطه* in the sense of 'point,' and *كل* 'a two-bladed instrument, such as shears, scissors, or forceps' (Stein). The preliminary incision had apparently been made at this time. ■ It was the subsequent extraction of the arrow-head with forceps that 'Alī could not bear.

² The texts all read *لطف اندامش*, omitting *ل*; evidently understanding *برداشت* here, ■ above, as 'to cut'; "he cut into that graceful body of his." But v. l. 18 says, where *كل* *نقطه* can hardly be anything else than the point of the forceps, i.e. the cutting had already been done; and it was this that had so exhausted 'Alī that he could not bear any more pain at the time. Moreover, reading *لطف اندامش* there is an hiatus between the two words, which (though allowable) is awkward, and has evidently been felt so, since M reads *نقطه* for *لطف*, thus avoiding it. It seems justifiable therefore to retain the sense of the passage, and improve the form of the line by reading *برداشت* with *ل* in the sense of 'sever, remove.' But the readings in ll. 14, 16 and 18 vary considerably, and it is difficult to frame an exact picture of the steps of the operation.

³ His son, the martyr of Karbala. As a matter of fact, Hussain was born the year after Uhud.

⁴ *سَلَام*, the technical name for the last of the prescribed sentences to be uttered on each occasion of prayer. Thus here 'a hundred salutations' is the equivalent of 'a hundred prayers.'

failure. One salutation is the same as two hundred ;¹ one prostration in sincerity is worth thy standing erect² a hundred times, for the prayer that is mere matter of custom is dust that is scattered by the wind. The prayers that reach God's court are those that the soul prays ; the mere ~~is~~ is ever a mendicant, praying unworthily, 10 without intelligence, since he chooses the path of folly. For on this Path prayer of the spirit is of more account than barren mimicry.

When thou callest on God, bring supplication meet for Him, that His good pleasure may receive thee. From time to time, divided from the real and bound up in the phenomenal, thou comest to pray the obligatory prayers ;³ calling not on God, without self-abasement, without humility, thou carelessly performest a rak'ah or two. Thou 15 deemest it prayer,—I marvel if thou art listened to at all ! Thou comest before God in thy pride,—how shall God hear thee when thou callest ? Let thy prayer be free from Self, and He will accept ~~as~~ as pure ; if it be smirched with Self He will not receive it. The message that the tongue of anguish utters is an envoy from this world of ~~to~~ to Him ; when it is thy helplessness that sends the messenger, thy cry is ' O Lord', and His is ' Here am I.'⁴

As a proud lord marches to the arms of his servants and slaves ~~so~~ so thou layest the load of obligation on Him ;—' I am Thy friend,' sayest thou, ' honour be mine !' Thou deemest thyself a friend, not a slave ; is this the manner of a man of wisdom ? Better were 71 it, O son, that thou offer not such service to Him ; go, strive not with Him. Without right guidance man is less than a beast ; whose is without guidance labours in vain.

¹ i.e., one salutation performed in sincerity is worth two hundred that are merely conventional. Or ~~one~~ salutation is just as good as two hundred, if both are without sincerity.

² قام the act of assuming the standing position at the prescribed place in the daily prayers.

³ ركعتين ' rak'at ', those rak'ahs, or forms of prayer said to be enjoined by God. There are also the ' sunnah ', those founded on the practice of Muhammad ; ' nafl ', ~~the~~ voluntary performance of two rak'ahs or more, which may be omitted without sin ; ' witr ', an odd number of rak'ahs, either one, three, five, or seven, said after the night prayer. (Cf. Hughes, Dict. of Islam, s.v. Prayer).

⁴ يا رب, ' O Lord', i.e., a lamentation, a cry of sorrow. ~~answers~~ answers with the ejaculation لا إله إلا الله, ' lā ilah illā Allāh', of the pilgrims on the hajj.

Have done with this service, thou fool! Never again call thyself a slave! If thou wert mighty in the world thou wouldst say what Pharaoh did, every word! ¹ who in his surpassing fatuity, and his supreme insolence and folly, averse from service and submission, drew aside the veil from before his deeds, ² saying, "I am greater than the kings, I am above the princes of the world." ■ have this insolence and pride; Pharaoh's words ■ instinct in everyone; but daring not through fear to utter their secret, they hide it away even from themselves.

141

ON FAILURE TO PRAY ARIGHT.

Bī Shu'ālī al-Ubayy was a leader in religion whom everyone used to praise; one who ■ in the night ³ and fasted continually, one who was distinguished in that age for his asceticism. He betook himself from the city to a cell ■ the mountain, and made his escape from pain and sorrow. ⁴

It chanced that a certain woman had an affection for him; she said, "O Shaikh, ⁵ would it be fitting for thee to have a wife? If thou wilt, I place myself at thy disposal, and will willingly become thy wife; my soul will cheerfully be satisfied with little, and I shall never think of my former ■." He answered, "Excellent; it is very fitting; ■ approve. If thou art satisfied, I am content."

She was a modest woman called Japhara, and had a full share of beauty and grace; chaste, refined, ⁶ of sweet disposition, an incarnation of good deeds; ⁷ content with the decree of the revolving heavens, she left the city for the hermit's cell, and there seeing a piece of matting lying on the floor, she straightway took it up. The

¹ "I ■ your most High Lord"; words said to have been spoken by Pharaoh, L.

² i.e., shamed himself, made himself an object of reprobation.

³ i.e. for devotional purp. ■.

⁴ The pain and sorrow of the world, which oppressed him while he lived in the city.

⁵ Primarily 'an old man, one over 50,' and generally 'a doctor, learned man, spiritual guide.'

⁶ نجاة B interprets by طهارة, 'good taste.'

⁷ كرم, أكرم, etc., 'a mark or sign of charity, good-nature, or kindness.

devout Bū Shu'āib said to her, "O thou, now my cherished wife, why hast thou taken up the carpet? For the black earth is only the 72 place for our shoes." 1 She said, "I did it because it was best so; for I have heard you say that any act of devotion is best performed when no screen interposes; and the mat was an obstacle between my forehead and the actual earth."

Every night Bū Shu'āib's daily meal consisted of two round cakes for his quarulous belly; 2 with these two barley-cakes that pious ■ broke his fast and was always content. But he ■ ill from the zings that ■ afflicted his nights; 3 and so, being helpless, 4 the good man, because of the weakness brought on by fasting, said the *jazz* and *sunnah* prayers 5 that night sitting. His wife laid one cake before him, and gave him a drop of vinegar,—nothing more. Said 10 the Shaikh, "O wife, my allowance is more than this! Why is it so little, wife? She said, "Because the worshipper who says his prayers sitting receives only half the full reward; and if thou sittest to say thy prayers, thou eatest the ■ of thy usual allowance. Ask no more from me, O Shaikh, than half thy dole; I have warned thee. For the portion that belongs to prayers said sitting is the half of the reward given for those said standing; why expect the reward of the 15 whole when thou performest but half thy devotions? Perform the whole, and then ask for the whole reward; otherwise such worship is absolutely wrong."

O thou, in the path of sincerity thou art teacher than a woman, laggest far behind each of thy fellow-creatures as she. By such prayer ■ comes not from the heart thou canst not anywise obtain thy soul's release. 7 No one regards as of any worth the service whose life-

1 *ac.*, when ■ pray,—not the place where we ourselves should kneel. The matting was that which Bū Shu'āib used as a prayer-carpet.

2 *im.*, as known places in the recital of the prayers where the worshipper bends down so that ■ forehead touches the ground.

3 *A.* *وَقَعَتْهُ* *lit.*, "the place where his allowance went."

4 *قَوَامِهِ* *شِبْ رَجَزٍ كَذِ* *تَأْمُرَا* *as B* says *قَرِ قِيَامِ شِبْ رَجَزٍ حَرَجٍ*

5 *مُسْتَقِرٌّ*, ■ "accustomed" *ac.*, from saying his prayers.

6 *V.* note on p. 70, l. 12 *ant.*

7 *حَفَرَ* *حَفَرَ* *lit.*, "digging out of the soul," usually of the agonies of death; here the freeing of the soul from the world and the things of the world, and the entanglements of phenomenal existence.

■ principle comes not from the heart ;¹ for a bone is of itself no delicacy on one's plate without the marrow. Know that at the resurrection no prayer that is imperfect will be taken into account ; the marrow of prayer consists in lowliness, and if there be not lowliness it will not be received. A ■■ must come to prayer ■ one wounded, sorrowing, and in poverty ; and ■ there be not lowliness and trust the devil derides him.²

Whoso is wholly taken up with fasting and prayer,³ poverty ever locks the door of his soul ;⁴ ■ this world of deceit and desire, in this ■ hundred-thousand-years-enduring cage, the cap of thy degree is the compliment thou offerest it ;⁵ but thy head is greater than the cap.

Whoso enters into prayer with fitting preparation, the reward of his prostration is the cave of the West.⁶

Go then, perform thy prayers without breath of desire, for the dew of desire utterly corrupts them ; the baseness of thy prayers and thy fasting is such that the slipper of thy foot is the only present in thy hand.⁷

طاعتی کا زہل ندارد روح کس ندارد وجهی آن فقر
by B as کشایش but this, and his paraphrase, leave the meaning, to me, still obscure. I take it to be, literally, "no one considers the acquisition (finding, زچند) of such to be a gain (فقر), 'income received gratuitously; gains, pickings, (Stein).'"

¹ Lit. "sports with his whistlers."

² i.e., the repetition of his prayers, the forms of religion, without attending to its spirit.

³ i.e., as I take it, poverty, by reason of his not embracing it in ■ true sense, is a bar to his soul's progress. But B paraphrases "the path of indigence and lowliness remains shut against him."

⁴ ■ is a consolatory or complimentary present. Thy religious position, whatever it may be, is a mere trifle, which perhaps pleases and conciliates the world, but is quite unnecessary to thee.

■ قار مغرب ; I do not know the origin of this expression or what allusion it contains. B explains as 'the furthest horizon of the earth's globe.' Perhaps the implication is that he is enabled to leave all earthly things far behind him when he prays. B reads مراي مسجد, 'the place of his prostration.'

⁷ دست مرزا cf. l. 5, *sup.* The slipper is drawn off the foot with the hand at the time of prayer, B.

Speak in pleasant tones on coming to the mountain; why offer it the braying of ■ ass? ¹ Thou hast raised ■ a hundred thousand 10 ruffians in the path of prayer, who drown thy cries.² It must needs be that the words of thy prayer come back in their entirety,³ like an echo, from the mountain of the world.

ON LAUD AND PRAYER.

In every month the tongue that utters speech becomes fragrant as musk in praising Thee. In Thy decree and will, as Thou art far or near, lies for the heart and soul eternal happiness ■ ruinous disaster, 15 an imperishable kingdom or everlasting beguilement; Thy servants wander to and fro by day and night, all seeking Thyself from Thee. Fortune, and empire, and the glory of both worlds he knows who understands things manifest and hidden, yet longs not for them; for all is nothing without Thee,—nothing. Destruction and creation are alike easy to Thee; ■ that Thou hast willed, takes place. 'The 20 cunning man, though mightier he be, is yet the feebler in Thy praise; or in this court Zāl-i-zar, though full of fury, is powerless ■ an old woman;⁴ in face of Thy decrees of 'Be, and it was,' ■ one dares to question, 'What is this? How comes that?'

¹ The mountain will echo back in whatever way it is spoken to. And so "if thy deeds in this world be good, thou wilt have their reward, and contrariwise; as the Maulavi Rūmī says:—This world is a mountain, our deeds are a voice; the echo of our voices comes back to us," B.

² ■ ■ of p. 115, l. 8. "Roughs who, when they ■ about making a disturbance, about out 'Get off, get away, take it, take it!'" Anger, desire, passion, lust, the evil thoughts in thy mind are like such bullies in the market, intent on making a disturbance; and just as their clamour deprives others of the power of making themselves heard (سوزش و سوزش), so the evil passions and thoughts of thy mind prevent thee from calling on God," B.

³ ■ ■, ■, ■, "even with the halter"; said of one who ■ given a thing away completely, "He has given it with its halter (الهالقه)" (L, quoting from the Qūmds). B mistranscribes ■ above from L, and apparently misunderstands it; paraphrasing the text, "That apparently fresh and sweet prayer of thine which goes up, falls down again like a broken rope upon thy head" (سوزش being also 'an old, rotten rope').

⁴ A pun; Zāl (Zāl-i-zar) being the father of Rustam, besides meaning 'an old woman.'

He hears the heart's low voice of supplication. He knows when the heart's secret ~~comes~~ up to Him; when supplication 'opens the door of the heart, its desire comes forward to meet it; the 'Here am I' of the Friend goes out to welcome the heart's cry of 'O Lord' as it ascends from the high road of acquiescence. One cry of 'O Lord' from thee,—from Him two hundred times comes 'Here am I'; ~~one~~ 'Peace' from thee,—a thousand times He answers 'And on thee';² let men do good or ill, His mercy and His bounty still proceed.

Poverty is an ornament in ~~the~~ court,—thou bringest thy worldly stock-in-trade and its profits ~~as~~ a present;³ but thy long grief is what ~~He~~ will accept, His abundance will receive thy neediness. Bija⁴ whose body's skin was black as a sweetheart's looks, was a friend in His court; his outward garment⁵ became as a black mole of amorous allurements upon the face of the maidens of Paradise.⁶

¹ *فقر*; or 'poverty', cf. p. 73, l. 3.

² 'O Lord', 'Yâ rabbi', typifies a cry of distress; *habbait*, 'here am I (present in thy service)', is an ejaculation used by the pilgrims on the road to Mecca. 'Peace', 'salam' (*salam 'alaika*, 'peace be on thee'), is of course the common salutation of Muslims; to which the answer is 'wa 'alaika as-salam,' and upon thee peace.'

³ *Yâ* here 'a present, gift.' B reads *ji* without *shafat*; it might then be translated, 'Then bring thou poverty; it is capital and interest too.'

⁴ A negro, one of Muhammad's first converts, the mu'addhin of his mosque at Medina.

⁵ i.e., his black skin.

⁶ A mole, of course, being a mark of beauty. In all ~~versions~~ there follows here a line, "He changes the skin of both enemy and friend in their future state, to make it now again." This is evidently a reference to Qur. 4: 59, "Verily, those who disbelieve in our signs, we will broil them with fire; whenever their skins are well done, then we will change them for other skins, that they may taste the torment." The commentators add, "In ~~the~~ original it refers only to the unbelievers; here (in the text) however ~~it~~ ~~means~~ that the skins of God's enemies shall be changed so that they may be further tormented, and those of His friends that God may show them 'unfettered mercy,' i.e. 'to give them a new beauty.'" B). But the tenor of the line is in direct contradiction to the preceding one, which speaks of Bija's skin in Paradise as a mole on the face of the houris; and it is exactly the sort of comment which would suggest itself to a pious and

O Thou who marshall'st the company of darwishes, O Thou who
 watchest the sorrow of the ■■■ at heart, heal him who is now ■■■ unto
 a quince,¹ make him like the bowstring who is now bent as the bow.²
 I am utterly helpless in the grasp of poverty; O Thou, who rulest
 the affairs of men, rule mine. I am solitary in ■■■ land of the angels,
 lonely in the glory of the world of might;³ the verse of my knowledge 15
 has not even a beginning, but the excess of my yearning has no end.

ON BEING GLAD IN GOD MOST HIGH, AND HUMBLING ONESELF
 BEFORE HIM.

O Life of all the contented, who grantest the desires of the desirous;
 the acts in me that are right, Thou makest so,—Thou, kinder to ■■■
 than I am to myself. No bounds are set to Thy mercy, ■■■ interruption
 appears in Thy bounty. Whatever Thou givest, give thy slave piety; 20
 accept of him and set him near Thyself. Gladden my heart with the
 thought of the holiness of religion; make fire of my human body of
 dust and wind.⁴ It is Thine to show mercy and to forgive, mine to
 stumble and to fall. I am not wise,—rejoice me, though drunk; 175
 have slipped, take Thou my hand. I know full well that Thou hidest
 me; Thy screening of me has made me proud. I know not what has
 been from all eternity condemned to rejection; I know not who will ■■■
 rolled at the last. I have ■■■ power to anger or to reconcile Thee, nor
 does my adulation advantage Thee. My straying heart now seeks 2
 return to Thee; my unpleasures is drenched by the pupil of my eye.

not too careful reader. I think, therefore, that the line in question ■■■ originally
 a marginal note in an early copy, which has been transferred to the text.

A second line also is inserted here; "It avails nothing to cope forth for
 the purposes of protecting faith and country." This has evidently no connection
 with the context, and has probably been introduced from elsewhere by mistake;
 though I cannot say where it may have ■■■ from. B explains "since He is
 the sole authority in this matter He gives to no head (or chief) any guarantee on
 account of having protected either religion or state."

1 "■ (yellow countenance, like a quince," B. There is a pun on the
 words "quince" and "head." "Him" refers to the writer.

2 i.e., "make him straight again who is now bent with grief."

3 جبروت عالىوت two of the five worlds or five planes of existence of the
 Sufis; cf. Gibb, *op. cit.*, pp. 85, 86.

4 i.e., "destroy it, burn it in the fire of love," B.

Show my straying heart a path, open a door before the pupil of my eye, that it¹ may not be proud before Thy works, that it² may have no fear before Thy might.³ O Thou who shepherdest this flock with Thy mercy,—but what speech is all this? they are all Thee.⁴

- 10 . . . Show Thou mercy = my soul and on my clay, that my soul's sorrow may be assuaged within me.⁵ Do Thou cherish me, for others are hard;⁶ do Thou receive me, for others themselves = rent asunder.

How can I be intimate with other than Thee? They are dead,—Thou art my sufficient Friend. What is to me the bounty of Theeness and doubleness, so long = I believe that I am I, and Thou art Thou? What to me is all this smoke, = face of Thy fire? Since Thou

¹ i.e., the straying heart.

² i.e., the pupil of the eye.

³ And so may not falter in the search, B.

⁴ i.e., "What is all this I have been saying about shepherd and sheep? All that is, is Thee, shepherd and sheep both," B. I am unable to translate the next line.

⁵ Or, reading أَكْثَرُ for أَكْثَرُ ('may not be assuaged'), the meaning will be, 'Bestow on me the grace of the search, that I may ever have in me anxiety of heart, and never let go out of my heart the thought of perfect excellence,' B.

⁶ Reading أَكْثَرُ with B, to rhyme with أَكْثَرُ ; L, reading أَكْثَرُ , explains = أَكْثَرُ .

⁷ 'The bounty of Theeness and doubleness,' i.e., the blessings of this phenomenal existence, of this existence apart from union with God, of this present world. "As long as I deem that ought remains of my phenomenal being, which necessitates this 'Theeness' and doubleness and disunion, and have not arrived at the stage of annihilation and union and essence-ship (وَحْدَانِيَّة), what have I to do with the bounty of Theeness and doubleness? Every favour which comes under the form of duality (تَكْوِينِيَّة) and want of concordance (which is a necessity of phenomenal existence), and which comes before the stage of annihilation is reached, whether it = of this world or the next, is to me a favour of Theeness and doubleness. And he who seeks essence-ship and union, what shall he do with it?" L, (i.e., he is pressing on to something better). If there were any evidence for it I would however read أَكْثَرُ "What are the bounties of a separate existence to me, when I know that I am I and Thou art me also," i.e., when my union with God is complete.

art, let the existence of all else cease; ¹ the world's existence consists ¹⁵ in the wind of Thy favour, O Thou, injury from whom is better than the world's gain.

I know not what sort of man he is, who in his folly can ever have sufficiency of Thee. Can a man remain alive without Thy succour, or exist apart from Thy favour? How can he grieve who possesses Thee; or how can he prosper who is without Thee? That of which Thou saidst, Eat not, I have eaten; and what Thou forbadeest, that have I done; yet if I possess Thee, I am a coin of pure gold, ² and without Thee, I am a mill-wheel's groaning. ³ I am in an agony ⁴ for fear of death; be Thou my life, that I die not. ⁵ Why sendest Thou Thy word and sword to me? Alas for me, who am I apart from Thee?

If Thou receive me, O Thou dependent on no cause, ⁶ what matters ⁷⁶ the good or ill of a handful of dust? This is the dust's high honour, that its speech should be in praise of Thee; ⁷ Thy glory has taken away the dust's dishonour, has exalted its head even to the Throne. Hadst Thou not given the word of permission, who, for that he is so far from Thee, could utter Thy name? Mankind would not have dared to ⁸ praise Thee in their imperfect speech. ⁸ What is to be found in our

¹ "Since Thou, who art the permanent root, art, let everyone else, whose existence is contingent, perish; for the perishing of the branch harms not the root." L.

² *درست* being the gold coin commonly called an *asbruff*; *دشک*, the sixth part of anything. Hence 'a coin of six sixths,' i.e., of pure gold.

³ i.e., nothing.

⁴ *زحیر*, the pains of colic or dysentery.

⁵ B refers to Qur. 10: 64. "Are not, verily, the friends of God those on whom there is no fear, neither shall they be grieved?"

⁶ *نہست علت پشیر ذات خدای*, cf. p. 26, l. 14. "God's essence is independent of cause."

⁷ B apparently would take this as a rhetorical question with a negative implication, "Shall the dust then have the honour of speaking Thy praise?"

⁸ C's variant (*ہات بودی*) shows how the first hemistich is to be scanned. *ہات* is the metaphorical, allegorical, symbolic, as opposed to the real and true; as in the saying 'The symbolic is a bridge to the Truth.' Hence *ہات* is used of this world as opposed to the world of reality and truth.

recompense or our drunkenness?¹ for we are not, nor have we an existence.

Though we be full of self, purify us from our sins; by some way of deliverance save me from destruction. In presence of Thy decree, though I be wisdom's self, yet who am I that I should count as either good or evil? My evil becomes good when Thou acceptest it; my good, evil when Thou refuseth it.²

- 10 Thou art all, O Lord, both my good and ill;³ and, wonderful to say, no ill comes from Thee!⁴ Only an evil-doer commits evil; Thou canst only be described as altogether good; Thou wiltst good for Thy servants continually, but the servants themselves know naught of Thee. Within this veil of passion and desire⁵ our ignorance can only ask for pardon at the hands of Thy Omniscience. If we have behaved like dogs in our duty, Thou hast found no tigerishness in us,—
■ then pass over our offence.⁶ As we stand, awaiting the fulfilment of Thy promised kindness at the bountiful door of the Court of Thy generosity, on Thy side ■ is abundance; the falling short is in our works.

ON HIS KINDNESS AND BOUNTY.

- O Lord, the Enduring, the Holy, whose kingdom is not of touch or sense; by Thee we conquer, without Thee we fail; in Thee we are
20 content, apart from Thee unsatisfied. Though none amongst ■ is of any avail, is not Thy kindness a sufficient messenger of promise? Thou hast given us our religion, give ■ ■ ■ ■ ■ belief in it; though we have the faith, give us yet more. Checkmated ■ the chessboard of

¹ i.e., whether we praise Him with our understanding or whether with ■ ■ ■ want of it, we are unable to do so fittingly. B.

² Reading يَكْفُرُنِي for يَكْفُرُنِي, as B suggests to be possible. CL the reading in CE.

³ سَائِدٌ وَ سَائِدٌ، تَائِدٌ وَ تَائِدٌ، as B suggests to be possible. CL the reading in CE.

⁴ i.e., as L explains it, "the epithet of evil does not apply to Thee; as when a painter portrays good and evil in ■ pictures, the good and the evil ■ in the painting, not properties of the painter."

⁵ i.e., being, as we are, in this imperfect world.

⁶ Tigers being slain and destroyed outright, but dogs receive mildly punished, B.

■ passions ■ we are,¹ ■ thirst for the heavenly valley; none of us ⁷⁷
 can tell the good from ill,—give us what Thou knowest to be good.
 O Thou, desire of the desirous,² O Thou, the hope of those who hope,
 O Thou who seest what is manifest, who knowest what is hidden,
 Thou surely accomplishest my hope; all my hope is in Thy mercy,—
 life and daily bread, all is of Thy bounty. From the river³ of the true ⁸
 religion give to my thirsty heart a draught full of the light of the Truth.

Not by wisdom and not by skill ■ I obtain other intercessor
 with Thee than Thyself. All that Thy decree has written for me is
 well; it is not ill. I can dispense with everything,—all that is; but
 Thou art indispensable to me; receive me Thou! In the rose-tree of
 the search the nightingale of love tells its song of “Thou art all!”
 The falcon of my glory⁴ flies up from the path of lowliness higher than ¹⁰
 the sidra-tree. He rules empires who presses on towards Thee;
 but who makes not for this door, wretched is he.

Who shall give me speech⁵ but Thou? Who shall save me from
 myself but Thou? Thou buyest not⁶ perfume and paint and deceit;
 save me from all this, O Thou who art all! Thou buyest weakness
 and helplessness and feebleness, but not indolence and stupidity and
 uncleanness. Pain becomes ease at Thy court, silence⁷ is perfect ¹⁵
 eloquence. Kill everything⁸ and, for it all, to be received by Thee
 will be sufficient blood-money. To turn the reins of hope away from
 Thee,—what is that but the sign and mark of a fall?⁹ Thy vengeance

¹ i.e., in the theatre or battlefield where we wage war with our lower selves
 who are helpless and overthrown.

² *إهل نكارون*, those who draw, paint, picture their desires; “who have
 the figure of their desires in their heart,” B.

³ *كوثر*, *lit.* abundance. Qur. 108: 1. “Verily we have given thee abun-
 dance” (*al-kawthar*). The name also of a river in Paradise: v. Hughes, *Dict. of*
Islam; and Sale *ad loc.*

⁴ *نارِ مایه*, “the incorporeal soul: or love, strong desire,” B.

⁵ *سخن*, which B interprets of the *نفس ناطقة*, the reasonable soul.

⁶ i.e. acceptant not, has no use for.

⁷ *بی زبانی*, i.e., resignation and acquiescence, B.

⁸ ■ our desires and passions and follies and impurities, B.

⁹ *زلل* according to B is used especially for the falling and slipping of saints
 and prophets.

takes shape in the soul of whose seeks aught but to be beloved of Thy presence ; O Guardian of the mysteries, save our inward nature from the impress which marks the wicked !

O Creator of the world, who preservest the soul in beauty ; O Thou who guidest the understanding to the path of true devotion ; in the Paradise of the skies they are all raw youths ; in Thy Paradise are those who drink of Hell.¹ What are good and ill to me at Thy door ? What is Heaven to me when Thou art there ? Who can show forth in this deceptive mirror² the import of the words " All-knowing " and " All-powerful " ?³

When the heart's blood bores the liver, what is Hell, what a baker's live coal ?⁴ Hell would become Heaven through fear of Him ; how can clay become a brick without a mould ?⁵ Those who

¹ B explains ■■■ Paradise of the skies as the Paradise of the temporal delights described by the theologians. " Thy Paradise ' is God Himself and ■■■ radiant face, i.e., ■■■ approval of and kindness towards His servants, the bestowal of blessings which cannot be imagined. This Paradise is what those seek who drink of Hell ; i.e. those who give their heads in the web of knowledge and search, who in their search experience a hell of hardship, whose souls are as a thousand fire-temples with the flame and blaze of love of the True Beauty ; ■■■ them the other Paradise is nothing."

² " What have I to do with distinction of good ■■■ ill ? The Court of Glory is not concerned with that ; there is naught else there but Thee," B.

³ i.e., the world, full of deceptions, B.

عَرَفَ نَفْسَهُ عَالَمَ وَقَدِير, " the explanation of the attributes of God by means of earthly teaching, and the suitable particularization of the meanings of His names according to the special signification of each. Hence, because of this impossibility, the variations and differences, both verbal and of meaning, which have arisen as to the interpretations of the names of God, But such contradictions will disappear hereafter when we are united to Thee, for there where Thou art none of those words (أَكْفَى) exist, nor does the question of their meanings rally that place," B.

⁴ i.e., what difference is there between Hell and a baker's live coal ? " To those whose livers are burnt, who are bored through by love, Hell with all its fire and flame is no more than a spark that is extinguished," B.

⁵ " So too the life of the Knower becomes not perfect without the disposing power of the Master," B. The connection with the preceding hamdich is not, however, very clear.

love Thee weep in their laughter because of Thee; those who know Thee laugh in their weeping because of Thee.¹ They rest in Paradise who are in Thy fire;² but the most are contented apart from Thee with the maidens of the eyes.³ If Thou send me from Thy door to Hell, I will not go on foot but on my head;⁴ but whose opposes Thy decree, his soul shall hold up a mirror to him, because of his recklessness.⁵

His standing and his occupation Thou givest to everyone; ■ friend is a snake,—a snake a friend if sent by Thee. Though threat- 10
ened with "*None will think himself secure*," I cannot have enough of Thee; nor do I become bold because of "*Be not in despair*."⁶ If Thou givest poison to my soul, I cannot mention anything bitterer than sugar.⁷ He only is secure from Thy craft who is mean and

¹ The first expression meaning 'to weep from joy,' the second 'to laugh at bitterness'; "they being patient under trial are sad at heart though outwardly smiling. Or they weep even at their own true state, and laugh with joy at being accepted by God." ■.

² جهنم, also ■ name for Hell. "Those who are in the fire of trial and weeping are, as it were, reposing in Paradise; for that fire ■ their souls' peace and rest," B.

³ The maidens with modest glances, with bright and large eyes, of Qur. 55. That is, they are contented with the 'Paradise of the eyes' and its delights as described in sensual language.

⁴ i.e., with absolute submission. "If Thou send me from Thy door to Hell,—if Thou so approve,—I will make my head my foot and go; for that Hell will not be Hell. . . . Thy decree will give me such delight that Hell will become Heaven," B.

⁵ دل خرد از قفلش غایب کرد. "the delight of being accepted by ■ shall be reversed in his experience (as the image in a glass is reversed); that is, his state shall become Hell, and naught but Hell shall be the outcome," B. Or taking قفل in the more usual meaning we might interpret "his soul makes his recklessness a cover for him," to harden him still further and make him more refractory.

⁶ The references are to Qur. 7: 32. "But none will think himself secure from the craft of God except the people who perish;" and Qur. 39: 84. "Be not in despair of the mercy of God; verily, God forgives sins, all of them."

⁷ i.e., the poison is so sweet that sugar, by comparison, is the bitterest thing possible. Or, "I can say nothing bitterer, no bitterer word, than 'sugar.'"
i.e., 'it is sugar,' " L.

lowly; Thy peace and Thy craft appear alike,¹ but at Thy craft the wise man trembles. We must not think ourselves secure against Thy
 15 craft, for neither obedience nor sin is of avail;² he only thinks himself secure, who knows not Thy craft ■ dealing with wicked-
 ness.

HE WHO TRUSTS IN HIS SUBMISSION SUFFERS A MANIFEST
 HURT.

An old fox said to another, "O master of wisdom and counsel and knowledge, make haste, take two hundred dirams, and convey our letter to these dogs." He said, "The pay is better than
 20 a headache, but it is a heavy and perilous task; when my life has been spent in this venture, what ■ will your dirams be then?"

A feeling of security against Thy decrees, O God, is, rightly understood, the essence of error; it made both 'Azâ'il and Bal'am infamous.³

1 "Thy peace and Thy craft are to outward appearance alike; the craft consists in following up Thy servant with benefits and then seizing him in a way of which he is unware. . . . He is the wise man who can distinguish between Thy peace and Thy craft," L.

2 "For often sin, inasmuch as it is a cause of repentance and turning to God, is by His mercy esteemed as equal to obedience; and obedience, because of the pride to which it gives rise, by His wrath ■ the same level ■ sin; and ■ since even sin is not without its advantage, both sin ■ obedience are here mentioned together," L.

3 ■ fox would not have escaped injury, though obedient; obedience is no guarantee against suffering. Or as B says:—"A confidence which arises from trusting in one's obedience is, in the matter of God's decrees, sinful; for the divine decree is not restrained by obedience, nor permitted by the commission of a fault. Hence 'Azâ'il with all his submission, and Bal'am with all his piety and dignity of priesthood, were rejected at the Court of Majesty." I cannot say in what the oppositeness of these references consists; 'Azâ'il, as before, is probably Iblis, who ■ expelled from heaven for refusing to worship Adam; Balaam is not mentioned in the Qur'ân, but the Jalâlîn (v. Hughes s.v. Balaam) say "that he was a learned man among the Israelites, who ■ requested by the Canaanites to curse Moses at the time when he was about ■ attack the Jabbûrdin or 'glants,' a tribe of Canaanites. Balaam at first refused to do so, but at last yielded, when valuable presents were made to him."

Say, "Grind sleep under the foot of the horseman of thy thought;"¹ for this is of Thy Court.¹ When Thou strikest off the head of him in whom Self == long dwells, he rejoices in Thee, like a candle.² If I have Thee, what care I for intellect, and honour, and gold? Thou art both world and faith; what care I for aught else? Do Thou give me a heart, and then see Thou my valour; call me to be Thy fox, and see how like a tiger I shall be.³ If I fill my quiver with Thy arrows, I grip Mount Qāf by loins and armpits.⁴ Thou art his Friend who is not knowledgeless;⁵ Thou belongest to him who belongs not to Self. No one who regards Self == see God; he who looks at Self is not one of the faith; I thou art a man of the Path, and of the true religion, cease for a time to contemplate thyself.

O God, Omnipotent, Forgiving, drive not Thy servant from Thy door; make me Thy captive; take away my indifference;⁶ make me athirst for Thee,—give me not water! Why should I seek my soul in this or that? my pain itself leads me to Thee, my goal.

¹ 'This,' i.e., the thought. 'Sleep' is the sleep of indifference in the house of sorrow (دار الحزن, i.e., the world). The 'thought' is the thought of Reality (خيال حقيقي), referring to those delights of thought which the Knowers of God experience in thinking of His Essence, B.

² As a candle burns more brightly (here compared to rejoicing, lit.; laughing), when its head is struck off, i.e., when smothered.

³ The fox being a weak animal; == if I am one of Thy weak ones, I shall be brave enough."

⁴ Mount Qāf being the mountain that in the popular view encircles the world. It consists of eight circular mountain-chains, which "alternate with the seven seas, the innermost Qāf being within the innermost of the seas, which bears the name of the 'Encircling Ocean' (Bahr-i-muhit). The breadth of each Qāf and of each sea == five hundred years' journey (Gibb, op. cit., p. 38). For a reference to the Bahr-i-muhit v. inf. p. 80, l. 2. The metaphor in the text is mixed; 'if I fill my quiver with Thy arrows' is equivalent to 'if I draw my strength from Thee.'

⁵ "Who knows Thee, who has the knowledge of the Known, the pious, the Saints,—not the knowledge of externals or the knowledge of the philosophers," B.

⁶ B. 'sleep.'

⁷ "Give me a desire for Thee, and increase that desire,—do not quench it. Or 'water' may signify worldly honour and rank," B.

Like an ass without headstall before its greens,¹ thou now beginnest to employ thy worthless life. Thou idly wanderest from city to city; ¹⁶ seek thy ass on that road where thou hast lost it.² If they have stolen thy ass from thee in 'Irāq, why art thou to be seen in Yazd and Rai?

Till thou becomest perfect, there is a bridge for thee; when thou hast become perfect, what matters sea or bridge to thee?³ Let thy burden == this road be thine own right-doing and knowledge,⁴ and

¹ i.e., idly ranging at large, not in strenuous fashion.

² L states that the word 'ass' is a sort of peg (كلمة ملصقة), often used in examples in grammar, in the same way as 'Zaid' and 'Bakr' (words used independently of their meaning, and standing for whatever may be required). He proceeds, "Here it is equivalent to 'the strayed animal of the believer,' for 'Wisdom is the strayed animal of the believer'; and this wisdom is the faith given to the prophets, the righteous, and the faithful. This faith has lost in that other state of existence (for == paraphrases L here, that first state of existence,

الدنيا الموقوتة, the world of incorporeal beings, عالم مقوت, i.e., the angel world) and seeks in this. And the conventional believer (المتبع) or the unbeliever who has not lost the faith, seeks for nothing; and if, in imitation, he does seek, since he does not know what it is like, he will not recognise it when he finds it. Hence the meaning of the text:—Why dost thou wander in folly from city to city? What thou hast lost in that state of existence comes not to thee in this world of plurality, except, having abandoned the plurality and appurtenances of this transient existence, in perfect strenuousness thou turn thy face towards that other state of existence, thy lost goal; == mayest thou find the object that thou seekest. And as is said in the next line, if thou hast lost thy religion in that state of existence, what seekest thou here? Return thither. And God knows best what is right."

On this passage of Gibb, *op. cit.*, p. 58 sq. "The human soul is a spirit, and therefore by virtue of its own nature, in reality a citizen of the Spirit World. Its true home is there; and thence, for a certain season, it descends into the Physical Plane, where, to enable it to act upon its surroundings, it is clothed in a physical body. So long as it is thus swathed in corporeity the soul ever, consciously or unconsciously, seeks to regain its proper world.....etc."

³ "Till thou becomest altogether of God, attainest to the degree of completeness in God, when all contingent existences become parts or members of thee, there is a bridge for thee, for thou hast many obstructions and hindrances in the path of thy journey. But when thou art complete, bridge and ocean are the same to thee, and the obstructions, great or small, that stood in the way of thy arriving, can no longer hinder thy union with God," L.

⁴ "The products of thy religion," B.

trouble not thyself about any bridge. Make not for the boat, for it is not safe; he who goes by boat knows nothing of the sea; it would be a strange sight to see a duck, however young and inexperienced, seeking for a boat.¹ Though a duckling be born but 20 yesterday, it goes up to its breast in the water. Be thou as a duck,—reign the stream; fear not the fordless sea's abyss; the duckling swims in the midst of the sea of 'Umān, whence the ignorant boatman turns back. O Lord, for the honour of Adam,² so confound these fools of the world!

If thou maintain thy foot in the path of the Eternal, thou wilt hold the sea in thy hand; the surface of the outer encircling ocean³ is a bridge to the foot that speaks with the Eternal.⁴

[OF HIS MERIT.]⁵

Malice and rancour are far removed from His attributes; for hate belongs to him who is under command. It is not permissible 5

¹ Though the journeyer be young and new in his surroundings, he must be like a duck in swimming in the spiritual ocean: and a duck that sought for a boat, i.e., in this case, a traveller who on the path was in bondage to the customs and habits of this world, would be a strange sight. So the wayfarer must abandon those, and ~~be~~ on the ~~way~~ of Truth without the help of the things of this world." L.

² With reference to whom it was said (in the Qur'ān) "Verily I will place upon the earth a vicegerent," B.

³ V. note on p. 79, l. 6 sup.

⁴ ~~speech.~~ ⁵ ~~The fact can arise unhindered over that sea without any bridge:~~ or possibly 'the ocean' may be used of the sea of Truth. Or ~~سبح~~ may be the highest heaven, which encloses all (i.e., the ninth sphere, enclosing all the others, v. ~~ibid~~ op. cit., pp. 43, 44); to the fact which speaks with God the encircling extent of the high throne of God (عرش), —but I cannot find that the ~~عرش~~ was identified with the ~~عرش~~ is as a bridge beneath it, because of the foot's dignity and high honour." L.

⁵ The title entitles this Chapter 'Of Blameworthy Qualities; verily they are not among the Attributes of God Most High,' or something closely resembling this. But such a title is quite inapplicable to any but the first few lines, and I have felt obliged to omit it.

to speak of anger in respect of God, for God has no quality of anger ;¹ anger and hatred — both due to constraint by superior force, and both qualities are far distant from God. Anger and passion and — conciliation and hatred and malice are not among the attributes of the one sole God ; from God the Creator all is mercy ; He is the Veiler² of His slaves ; of His mercy He gives thee counsel ; He draws thee to
 10 Himself by the kindness of the noose.³ If thou comest not, He calls thee towards Himself ; He offers thee Paradise in His kindness, but because thou livest in this abode of sorrow thou of thy folly hast taken the road of flight. Thou art — shell for the pearl of the belief in the Unity ; thou art a successor of the newly-created Adam ;⁴ if thou lose that pearl of thy belief, in being dispossessed of it thou wilt be parted from thy substance ; but if thou guard that pearl,
 15 thou shalt raise thy head beyond the seven and the four ;⁵ thou shalt reach eternal happiness, and — created thing shall harm thee ; thou shalt be exalted in the present time, and upon the plain of eternity thou shalt be as a hawk ; thy alighting-place shall be the hand of kings, thy feet shall be freed from the depths of the mire.

OF HIM WHO FEEDS ME AND GIVES ME DRINK.⁶

When they capture the hawk in the wilds, they secure it weak and
 20 feet ; they quickly cover up both its eyes and proceed to teach it to hunt. The hawk becomes accustomed and habituated to the strangers,
 31 and shuts its eyes upon its old associates ; it is content with little food and thinks no more of what it used to eat. The falconer then becomes its attendant, and allows it to look out of one corner of an eye, so that

¹ How then, asks L, explain the passage of the Qur'ân where God is spoken of as hating ? They refer to the just punishment of man, not the rage of animal strength, which is reprobated.

² i.e., of sin, etc.

³ "By kindness, which appeases the noose ; that is, by kindness in the dress of anger," L.

⁴ i.e., Adam as he was when first created, a perfect man.

⁵ The seven planets, and the four elements ; i.e., shalt enter another region than that of matter and planetary influences.

⁶ A continuation of the former chapter, in connection with the mention of the hawk in the last line of it.

it may only see himself, and come to prefer him before all others. From him it takes all its food and drink, and sleeps not for a moment apart from him. Then he opens one of its eyes completely, and it looks 5 contentedly, not angrily, upon him; it abandons its former habits and disposition, and cares not to associate with any other. And now it is fit for the assembly and the head of kings, and with it they grace the chase. Had it not suffered hardship it would still have been intractable, and would have flown out as everyone it ~~was~~.

Others ~~are~~ heedless,—do thou be wise, and on this path keep thy tongue silent. The condition laid on such an one is that he should 10 receive all food and drink from the Cause, not from the causes.¹ Go, suffer hardship, if thou wouldst be cherished; and if not, be content with the road to Hell. None ever attained his object without enduring hardship; till thou burn them, what difference canst thou see between the willow and alces wood?²

OF THE MULTITUDE; THEY ~~ARE~~ LIKE CATTLE—NAY, ~~THEY~~ ARE MORE BEASTS.³

On the colt that is full three years old the breaker puts the saddle and bridle; he gives him a training in manners, and takes his restive- 15 nees out of him; he makes him obedient to the rein,—what is called a handy horse. Then he is fit for kings to ride, and they deck him with gold and jewels.

If that colt had not experienced these necessary hardships, he would have been of less use than an ass, only fit to carry millstones; and would have been perpetually in pain from his loads, bearing now 20 the Jew's baggage, now the Christian's, in pain and sorrow and tribulation.

The man who has never undergone hardship has not, ~~he~~ think the wise, received a full measure of blessing; he is Hell's food, is in terror; even in Hell he is no ~~stone~~ ~~stone~~ a stone;⁴ his is the place of fear 32

¹ i.e., recognise all blessings as coming from the Cause of causes, the First Cause, God; not from any of His secondary manifestations.

² Alces wood when burnt giving out a fragrant smell.

³ A reference to Qur. 7: 178 and 25: 46, where these words occur. The following passage on the training of the colt is a continuation of the same line of thought as the above on the training of the hawk.

⁴ i.e., an idol; v. note on next line.

and dread; it is read in His incontrovertible book,¹ *'Whose fuel is men.'*²

Though thou canst neither purpose nor compass aught without Him, yet religion's task is not to be accomplished without thee, any more than without Him;³ religion's task is not an easy business, God's religion is always a thing of heaviness.⁴ God's religion is a man's crown and diadem; does a crown befit a worthless man! Guard thy religion, so mayest thou attain thy Kingdom;⁵ otherwise, know that without religion thou art a man of naught. Tread the path of religion, for if thou do so, thou shalt not tremble like a branch in nakedness. Sweet is religion's path and God's decree! leave the blank mire, lift thy feet out of it.

ON THE DESIRE FOR GOD.⁶

Thereafter the desire for God,⁷ existing in his heart and soul and reason and disconsent,⁸ becomes his horse;⁹ when this creation has

¹ قرآن مجید, the Qur'an.

² Qur. 2: 22. "Then fear the fire whose fuel is men and stones (i.e., [deeds] prepared for misbelievers)." There next follows a line in all the texts which

³ "For him exist unbelief and faith, evil and good, who sees in religion its outward form, in the see only its skin." The idiom has been met with before, but it does not fit in here.

⁴ "Thou canst not fully perform the task of thy religion without exerting thyself, nor canst thou attempt or find strength for the task without His command and permission." B.

⁵ بازاري a substantive, from زار 'grooming, lamentation,' through باز as an adjective; not B. 'a fresh brilliance, and active trading' روتق زار و گوسی و زار.

⁶ "Thy religion,—the religion of the Knowns; thy Kingdom,—the kingdom of everlasting life." B.

⁷ This chapter occurs in different places in different copies; the present is certainly an unsatisfactory place for it, since the first word 'thereafter' can hardly refer to the preceding chapter, and there is a sudden change from the use of the second person to that of the third.

⁸ Here, as also in the title and subsequently, the word is simply شرق, 'desire.'

⁹ درل is, 'tasting, trying, probing'; also 'the distinction of truth and falsehood by the light of divine grace.'

¹⁰ بریق, the animal on which Muhammad took his night-journey to heaven: H., 'the bright one.' "After passing the various steps and stages of the journey

become a prison to him, his soul seeks freedom; a fire is kindled within him, which burns up soul and reason and religion.¹

So long as he seeks for love with self in view, there waits for him the crucible of renunciation; whose has newly undertaken the way of love, his renunciation is the key of the gate. Desire, when it is joined to its mistress, is gladness, but he who seeks mistress is far from God. The legion of thy pleasures will cast thee into the fire; the following 15 out of thy desire for God will keep thee safe = a virgin of Paradise.

Then when the soul sets forth from the gate, the old heart becomes new thereto; his form escapes from the bonds of nature, the heart gives back its charge to the spirit.² From earth to God's throne comes forth a mighty shout by reason of his soul's progress; the dust raised by the wind of his desire and pain turns woman into man if it but pass by her.³ All that would cause him trouble in his way quits the path before him; before him the mountains in fear become coloured wool for his socks; the fire in him destroys the glory of the sea for the sake of his upward ascent. When he is roused to leave himself⁴ they throw 33 down the stars before him; when his eye sees the brightness of the Path,

desire (for God) becomes the horse by whose help it is possible to reach the sought for goal; but not by a corporeal Burûq, but by heart and soul and understanding and discernment.⁵ L. Omitting, with H1B, the و between مثل and ذوق in the second hemistich, the meaning would be "his joy (ذوق) is of the heart and soul and understanding," i.e., not sensual joys; ذوق thus would have the same meaning as in L 16 (n/).

1 "The natural soul (جاس طبیعی), worldly reason, and the religion of externals; so that nothing remains of the soul's grief or gladness, of reason's right conduct or wrong, of religion's rule or bond." B.

* سرورت از بند طبع باز رهد دل و دینت مروج باز دهمد; what سرورت exactly means I do not know; B, referring to the traveller or to the soul, says that "it escapes from this unreal form (سرورت خیالی) and these tyrannical

mandates (مرومات سروری), the necessities of human nature; and goes forth from its bodily habitation." The heart's charge B happens to be life, or the faculty or capacity or capability of life on earth, the spirit = the Spirit of God, روح الله; though B, continuing the note in a very unenlightening manner, speaks of 'the day of *alamu birabbisius*', the day of the original covenant between God and man; v. Qur. 7: 172.

² i.e., as B explains, an imperfect being into a perfect.

* "When he is separated from his own existence," B.

the ~~man~~ seems dark to him by its side. There is ~~no~~ evil or good in that world, no earth or sun or stars; but whoso walks not in love's street, nor in his heart seeks love, for him is made a different heaven, him they seat upon a different earth.

Because of the labour of ~~his~~ search Gabriel unceasingly bathes his face in the water ~~of~~ life. Understanding is bewildered by his soul's shout; devils become firewood for the lightning of his horse's hoofs; to pursue the path his pained heart¹ would burn mankind with fire of alghs. None of the contented² can know the secret of his sigh, 10 none pious with earthly piety³ can ever find his footprints. When his horse's hoof scatters the dust, Gabriel makes of it a life-giving fragrance;⁴ as he makes towards the world of annihilation the wind cries 'Halt a moment';⁵ Musakall⁶ standing by his path in benevolence calls out 'O Lord, keep him safe!' Because of his high dignity God suspends the scales of justice from his heart;⁷ the friend of God⁸ sprinkles water in his path; Gabriel's self cracks the whip.⁹

15 ON HIS DECREE AND ORDINANCE¹⁰ AND HIS CREATIVE POWER.¹¹

All that comes forth in the world is by decree, and what the prophet

¹ مالك درد, 'the owner of his pain,' which B explains as his heart.

² i.e., none who is not regret, anxious.

³ قور ال, 'jealous, high-minded'; also ~~the~~ Perolan 'a holy man.' I accept B's explanation قور قلم, i.e., 'one holy according to the religion of externals.'

⁴ حبوب, being sweet smelling herbs laid on the dead. Here apparently the herbs are to have the power of restoring life.

⁵ i.e., the wind is unable to ~~come~~ up with him in his rapid transit.

⁶ A name of Muhammad, ~~the~~, 'the chosen.'

⁷ i.e., as I take it, his position is so elevated that God uses his heart ~~as~~ a point from which to suspend the scales of His justice.

⁸ A title of Abraham.

⁹ To span him on as he runs; or ~~he~~ may be 'a drumstick,' and so 'Gabriel beats the drum.' The ending of the chapter is very abrupt, another indication that it is misplaced here, and is probably continued elsewhere; though where, I have not discovered.

¹⁰ تضاير, 'the decrees existing in the Divine mind from All eternity, and the execution and declaration of the decrees at the appointed time.' Stein.

¹¹ The first line of the chapter in the texts should evidently go elsewhere; but what, I have, as in other such cases, not been able to determine. It runs,

speaks is also by decree; ¹ infidelity and faith, good and evil, old and new,—all is referable to Him; whatever exists, is under the command of the Almighty; all things work in accordance with the decree. All is in subjection,—His Omnipotence the subduer; His creative Power appears high above all. All is subject to His Omnipotence, dependent on His mercy; all is preceded in time by His eternal Omniscience. The man of the people, or he of the philosophers, he who is under command, or who is of the learned,—all must return to His Presence; whose possesses power, it is of His favour. His causes have displaced Reason from her position; ² His methods of deriving one thing from another ³ have cut off the soul's feet.

¹ "Through the instrumentality of thy reason He has given to thy petitioning both the commands of religion and the understanding that belongs to this present life; عقل مكني being the equivalent of عقل مكني. Or *عقل* is the first designation not having the *istilat*, and the address being to God, not to man, 'Thus has been given to our petitioning, through the instrumentality of the Universal Reason (عقل كل = عقل كل) both the commands....' L.

² "God's decree," may be interpreted as equivalent to *عالم* 'the world of command,' i.e., the world of incorporeal beings, the angel world, the world of meanings (عالم معاني). So whatever springs up in this world of mankind, originates in the world of meanings; and what the prophet utters, also originates there," L. As to the various worlds, or places of existence, I may refer to Gibb, *op. cit.*, pp. 55-56. As he says, the accounts have of them are confused, and differ more or less in the different authorities. Here, in L's note, the world of fixed prototypes (world of meanings,—the true meanings which underlie names and the outward show of things), the world of might, and the angel world (world of similitudes), are treated as one,—the *'Alam-i-malakut*, opposed to the *'Alam-i-mulk*; the five worlds being reduced, as often, to two. The idea of the text is that which Gibb expresses thus (p. 56) :—"The world of similitudes is so called because in it exist, ready to be materialized, the forms which are to be actualized on the Physical Plane. The number of these which are so actualized at any given time is in proportion to the whole 'as a little ring in the midst of a vast desert.'"

³ "In the world of causes, the Cause of causes has no set causes in action; that Reason has been removed from her place. Or 'His causes have made an old rag (عقال) of Reason,' i.e., Reason is, as an old rag, powerless to comprehend them." L.

⁴ *انباش*, *hi*, used of teaching an individual's descent; the meaning is the sentence is that the soul is unable to follow His methods of working.

The soul's relation to the world of life¹ is like a blind man and a pearl of 'Ummān.² One showed a pearl to a blind man; the greedy fool asked him, 'How much wilt thou give for this pearl?'³ He said, 'A round cake and two fishes; for no one can discern ruby or pearl,—why be angry?—except by the pearl of the eye. So, since God has not given me this pearl,⁴ do thou take away that other pearl, and talk no more folly. If thou dost not wish to be laughed at by the sea, take thy pearl to one who is skilled in pearls; as soon as he puts the sole of his foot upon the oyster, his art knows well its value.'⁵ Understanding is a tent before His gate, the soul a soldier in His army;⁶ the soul from fear of being rejected by Him swoops not the dust of His Court except by permission; all in place and time are His property, from the 'Be' of His decree to the wicket of 'It was.'⁷ His decree has commanded the service of His Court to all intelligences in the words 'Obey God'; from the vegetative to the reasonable soul⁸ all like slaves are seeking Him.

¹ i.e., the world of eternal Truth, B. The present section is omitted by GH, and perhaps does not belong here. It may, however, be considered as a parenthesis exemplifying the preceding lines,—that the soul is incapable of understanding heavenly matters.

² i.e., he is unable to comprehend the value of it. 'Ummān (the same as 'Umān previously), the sea of Oman, famous for its pearl fisheries.

³ B takes زير as equivalent to زمی and hence the hemistich as spoken in ironical praise,—'Well done, thou disolute libertine'; also میخواستی as 'how much dost thou want' for the pearl, which would be the natural interpretation. I cannot, however, bring out the sense of the story otherwise than by supposing میخواستی = میبخری داو,—'How much wilt thou give?'

⁴ i.e., of the eye.

⁵ i.e., in diving, when he lights on one at the bottom of the sea, he immediately knows its value, B.

⁶ دلّال, the Primal Intelligence, pure thought, the first emanation of the First Cause; and جان, the First or Universal Soul, an emanation from the psychic aspect of the foregoing; v. GHb, op. cit. p. 42. لایه بان, a tent, also an umbrella; B prefers 'an umbrella-holder,' i.e., 'not one who possesses the secrets of the Truth; so the soul, a soldier, is not a familiar companion of His glory.'

⁷ i.e., His decree and all intermediate causes, down to the material objects of this present creation.

⁸ زایر in the text is the equivalent of the philosophical زاجیه, as زایر گوی of زاجیه. GHb, op. cit. p. 48. "There are three degrees of soul: the 'Soul Vegetable' (Nefs-i-Nabatiya), the Soul Sensible, Nā, 'Soul Animal'—

Well thou knowest that on the plain of eternity without beginning works the hand of the creative power of God, the Great and Glorious. God's decree has caused power in every sphere to become pregnant with act;¹ so that when the way of the membranes is opened, there comes forth that wherewith they were pregnant.² How shall Existence rebel against Him, to whom non-Existence is obedient? One word of command awakened the Universe;³ all things came together into the circle.⁴

The soul that obeys the command, and commands; the intelligence that understands the Qur'an and gives us our faith; wisdom, and 20 life, and abstract form,⁵—know all proceed from the decree, and the decree from God. When the sun's light falls upon the water, the quiet water is stirred into activity;⁶ the sun's reflection from the water falls upon the wall and paints the ceiling with beauty; know 25 that that too, that second reflection, of the water on the wall, is a reflection of the sun.⁷

(Nohel-Haywāniya), and the 'Soul Reasonable' (Nefs-i-Nātiqa). The first, which corresponds to what we should call the vital principle, is shared in common by plants, brutes and man; its functions are growth, nourishment and reproduction. The second, which represents the principle of sensation or perception, is confined to brutes and man; its functions are sensation and voluntary movement. The third, the principle of reason, belongs to man alone.⁸

¹ Power, قُوَّة, i.e., the latent possibility of action; it is by God's decree that matter possessing the latent possibility, shows forth its proper activity.

² The metaphor of the embryo and the fetal membranes enclosing it.

³ i.e., the word 'Be,' 'Ba' spoken by God at the creation.

⁴ The circle of contingent existences which the omnipotence of His knowledge prescribed in eternity without beginning around the whole Universe, B.

⁵ Abstract or absolute form corresponds to 'opposited form,' مُقَابِلَة, v. n. on p. 86, l. 14. The first two of the expressions in the text I take to refer to the human soul, which only by obedience is fitted for rank and command in the spiritual world, and the human reason respectively; 'wisdom' and 'life' may refer, as L appears to think, to the Universal Reason and Universal Soul.

⁶ The reflecting of the sun's light being conveyed of us due to the active operation of the water.

⁷ The reflecting of the sun's light being conveyed of us due to the active operation of the water. لَمْ يَكُنْ أَكْثَابَ شَجَارٍ - أَنْ دُومَ عَكْسِ آبٍ بَرْدِيَارٍ. In considering that لَمْ يَكُنْ and دُومَ may refer to different things, would relate لَمْ يَكُنْ to جَاءَ three lines previously, which being one of the names of God is a manifestation of His Essence: أَكْثَابُ would then be the sun of Truth, of Real Existence (أَكْثَابُ)

He has caused all things to return to Himself; for none can escape from Him. All things are, yet all are far from All; thou hast read in the Qur'an "All things return."¹ From Him are evil and good, power and might;² "the sentence is not changed" is His decree.³ His decree changes not; man can only stand in wonder before it.⁴

حقيقي), and *مرد* would be *مر*, the decree, the origin of understanding and soul) and life and abstract form. The meaning would then be, "Know that 'the Truth' as a name of God is a reflection of the sun of True Being, and the decree is the reflection of the water on the wall." But the comparison seems to be between God, the decree, and all created things, on the one hand, and the sun, the reflection in the water, and the light on the wall on the other.

¹ Qur. 42: 23. "Shall not all things return unto God?" "All" in the first hemistich of this line is alternately 'all created things,' and 'God,' who is all. "All creation, though it possesses contingent existence, is far from God, and must return to Him; or, all things are contingencies of true Existence, and only externally have an (independent) existence; but from the All, all, i.e., multiplicity and plurality, is far distant; far all springs from Unity, and to Unity must return, as is said in the second hemistich." L.

² "If *يَكُ* be read without the *ifāfat*, the meaning is that the bringing into being of bad and good, which is here credited to God, is (by) His power and might, i.e., His power and might are the origin (مصدر) of both good and bad deeds, not that the bad and good which are referable to His servants, are of Him. But that He gives the strength and power to perform them. This is in accordance with the beliefs of the Mu'tazila. If we read *يَكُ* with the *ifāfat* ('from Him are the evil and the good wrought by strength and power'), then it means that the bad and good we do, is of God: for our power and strength is of him"; L. who thus appears somewhat ineffectually, to distinguish between the being "of" (مِنْ) and the having an ultimate (مصدر) in God. For the rest of the Mu'tazila v. Sale, Prel. Disc. Sect. VIII; Hughes, Dict. of Islam. s.v.; and especially Brown's Literary History of Persia, vol. i, pp. 281—286. The tenets held by them which more particularly bear on the present subject are that God is not the author of evil, but of good only, and that man is a free agent.

³ Qur. 50: 28. "The sentence is not changed with me, nor am I inclined to my servants."⁵

⁴ On this L. remarks:—"The first statement requires explanation; for in appearance many changes take place, such as the abrogation of various religions, the change of qibla, etc. The explanation is that His decree, which is fixed in His eternal Omniscience and of which those changes are the result, is not susceptible of change; or we may say that every change which happens is again according to His decree, and the changes in His commands take place by the decree of none other than Himself. Which explanation is very fitting, for (Qur. 2: 100) 'Whatever decree we cancel or cause thee to forget, we bring a better, or

He is all-powerful to do whatso He shall desire; whatso He wills, He does, for His is the dominion. He who, invested with His authority, is in His secrets, and he whom He compels to be His slave,—all are subjected or exalted according to His decree. Mankind heed not the good or evil; as to whatso has been, and whatso shall be, that only can they do which He commands. All that the Master 10 has written and set forth, the boy in school cannot but read; if from His records He has written out a certain alphabet, he cannot turn his head away from it. Whether thou existest or not is naught to the workings of God in the path of His might and power; all is God's work,—happy is he who knows it.

Reason becomes the pen,¹ the soul the paper; matter received form, and body was transformed into individual shapes.² To Love 16 He said, 'Fear none but me'; to Reason, 'Know thyself.' Reason is

as this³; so that in truth there has been no change except in every something better given in exchange; and so mankind can but wonder at the absence of change in the decree of the Essential and at the changes in the phenomenal [عدم تغير امر حقيقي وتغير امر صوري]

¹ The author's text has suffered very severely in this portion, and the preceding chapters (from this one I have called 'Of His mercy'), have needed a very large amount of rearrangement in order to exhibit even as much consequencies of thought as is displayed in the above translation. There remains over the present passage, which does not seem to fall into place in any of these. The passage which follows this similarly left over from an earlier chapter ('On Land and Fraise').

² 'Reason' is the Universal Reason; 'soul' is the reasonable soul, **نفس ناطقة**, H. "Reason is the active agent, the soul the passive object; Reason causes the effect, the soul is what it acts on. Matter it makes susceptible of receiving bodily form; and body (جسم) which is compounded of matter and form it makes susceptible of receiving various outlines," L. Cf. Gibb, *op. cit.*, p. 45. "Within the hollow of the Sphere of the Moon lies the elemental world. The basis of this is no longer ether, but 'Matter' (Hey'ale) [in the text 'azya'], and in-
"Matter" is 'Form' (Sarat), without which actualized existence is impossible. Form is in two degrees; 'Corporeal Form' (Sarat-i Jamiye) and 'Specific Form' (Sarat-i Nav'iyeh). Matter, in combination with the of these, produces 'Body in the Abstract' (Jismi Mutlaq); and this, in combination with the second, produces the 'Individual Body.'"

ever Love's vassal; Love's point of honour lies in scornful life.' To Love He said, 'Do thou rule as king'; to human nature² He said; 'Live thou in thy household; in sorrow make the elements thy food, and afterwards take in thy hand the water of life.' So that when the reasonable soul³ has made of it⁴ her riches, and expends it in the path of the Holy Spirit, that Holy Spirit rejoices in the soul, and the soul becomes pure as the Primal Reason.¹ This is the soul's progress from life's beginning to its end.¹

¹ That is, perhaps, in acting in contradiction to Reason.

² نفس, i.e., طبع, apparently used as the equivalent of the preceding عقل. H. writes عقل.

³ نفس ناطقة, i.e., نطق.

⁴ i.e., the water of life.

⁵ عقل, i.e., عقل کامل. The passage is the occasion of a long commentary by L. and, following him, B. "After the acquisition of eternal life and the characters of perfection, and the employment (در باطن), expending) of these in the path of the Holy Spirit (either Gabriel, or, more literally, the Spirit of God, روح اله), the Holy Spirit dilates (باز شود), i.e., becomes expanded and rejoiced, because of the soul which has come to possess the characters of perfection. Or by the 'holy spirit' (روح قدس) may be meant that partial (جزائی) soul which is in relation to the human body; then the interpretation will be that when this sanctified spirit returns (باز شود), the same words, in a different sense, as those previously translated 'rejoices') to the Soul, i.e., in this explanation, the Universal Soul, then the reasonable soul (i.e., sanctified spirit) becomes pure and stainless and free from taint like Reason (عقل) or the Universal Reason. Another reading is

روح قدسی بدنس یار شود نفسی چون عقل بر کنار شود

'the Holy Spirit becomes the soul's friend; soul and reason alike have then reached the end.' "

"From its beginning as the partial soul to its end in the Universal Reason (B. paraphrases L. as usual, but here substitutes 'Universal Soul'), the road and path is thus, i.e., as has been related in the preceding verses. Or 'life's beginning' may be the material reason (عقل حیوانی), which is a property of the reasonable soul (از احوال نفس ناطقة است), and life's end the Real Truth, which is above acquired understanding (بالا تر از عقل المستفاد است)." L.

In view of thy religion to fly from poetry is better,—to shatter ⁸⁸ thy ~~=====~~ thou wouldst an idol;¹ for religion and poetry, though at present they are on an equality, are utterly foreign to each other.² The things that are permitted to us, are forbidden to one who is ignorant of both of these;³ he appreciates the difference between prohibition and permission who looks on ease in the light of a wound.*

¹ The words 'religion' and 'poetry' occurring in this and the next few lines, differ only in the order of their letters (shar', shi'r); so also the words for 'verge' and 'idol' resemble each other (ba'il, bay).

² "In reality they are utterly foreign; for religion is extolled and poetry, according to *"The poets—those follow them who go astray"* (Qur. 20: 224), is condemned; although in this age they are on an equality, i.e., the foundations of religion are destroyed by the corruption of the times, and religion, like poetry, has lost its basis and support. If, however, when he says they are now on the same level, he is referring to his own poetry, full of truth and the knowledge of God, then the idea is one of praise, not blame." L. B adds the saying, "*Poets are the disciples of the Merciful.*"

³ i.e., religion and poetry. "Whatever is permitted to us, i.e., to the people who have only ~~=====~~ exterior knowledge of religion (علم ظاهر مشرق), is unlawful for one who is far removed from this and that, i.e., worldly concerns. For *"The good deeds of the pious are the evil deeds of those who are brought near to God;"* and true it is that those things which the people of externals regard as right for themselves are forbidden to the perfected," L. I give this note because of L's authority; I think, however, that 'us' refers to the adepts, and that consequently the meaning is the exact opposite of this; v. note on next line.

* i.e., "counts worldly gain and ease as an injury and a wound; those who are at ~~=====~~ in the path of religion and truth, what have they to do with these things?" L. The idea of this line is what the author appears to have been leading up ~~=====~~—that only she ~~=====~~ who regards earthly things as an encumbrance can judge of what is allowable or improper; introducing the idea by reminding us that poetry is condemned by a strict religion, ~~=====~~ follows up the idea further in the succeeding line; then he asserts that he himself, being above such restrictions, may write poetry, while others on ~~=====~~ lower plane are debarred therefrom, and ends with the general assertion of the present line.

The passage concludes with a line, "Kindness toward thine enemy is wisdom; for heaven lays up for thee thy good or evil fame;" which, occurring in this place, will serve again to illustrate the extraordinary confusion into which the text has fallen.

5 TO REMEMBER THE WORDS OF THE ALL-KNOWING LORD RENDERS
 EASY THE ACCOMPLISHMENT OF THE AIM. GOD MOST HIGH ■■■
 SAID, SAY, ■■■ AND JEWS CONSPIRED ■■■ BRING ■■■ LIKE
 OF THIS QUR'ÂN, THEY COULD NOT ■■■ ■■■ LIKE, NOT
 THOUGH ■■■ HELPED ■■■ OTHER.¹ AND SAID THE PROPHET
 (ON WHOM BE MERCY AND PEACE), THE QUR'ÂN IS RICHES;
 10 THERE IS NO POVERTY ■■■ IT BE GIVEN, AND THERE IS NO
 RICHES BESIDE IT. AND ■■■ SAID (PEACE BE UPON HIM), THE
 QUR'ÂN IS A MEDICINE FOR EVERY DISEASE EXCEPT DEATH.²

By reason of its beauty and its pleasantness the discourse of the
 Qur'ân has no concern with clang of voice or travail of the letter; how
 shall phenomenal existence weigh its true nature,³ ■■■ written characters
 contain its discourse! Thought is bewildered before its outward
 15 shape,⁴ understanding stupefied before the secret of its sûras; full of
 meaning and beautiful are its words and sûras, ravishing and enchant-
 ing is its outward form. From it earth's produce⁵ and the sons of the
 angel-world have ever drawn their strength and nurture; ■■■ the loosening
 of perplexities its hidden meaning is souls' repose and hearts' ease.
 The Qur'ân is balm for the wounded heart, and medicine for the pain
 of the sore at heart.⁶ Do thou, if thou art not a parrot nor a donkey
 ■■■ nor an ass, surely hold the word of God to be the root of the faith,

¹ This is quoted from Qur. 17: 80.

² It must remain doubtful how much, if any, of the above long title is original. The remainder of the book is concerned with the Qur'ân.

³ For *hâq* in this sense cf. p. 2, l. 12, p. 46, l. 9. For *qiyâs* cf. *qiyâs* with the same meaning of "phenomenal existence" in p. 4, l. 2, p. 58, l. 6.

⁴ i.e., the words in which it is clothed. "It is the task of thought (تفكير) to comprehend the partial reasonings connected with things perceived by the senses. The author asserts that notwithstanding the outward forms in which the Qur'ân is presented are sensible things, thought is unable to comprehend even the partial truths thus manifested." L.

⁵ *hâq* *hâq*, Adam and Adam's children, B.

⁶ Referring to Qur. 10: 58. "O ye folk! there has come to you a warning from your Lord, and a balm for what is in your breasts, and a guidance and ■■■ mercy to believers;" and Qur. 17: 84. "And we will send down of the Qur'ân that which is a healing and a mercy to the believers."'

and the cornerstone of piety, a mine of rubies, a treasure of spiritual meaning. It is the axiom of the wisdom of the wise, the standard of the practice of the learned; to praise it is joy to the soul, to look on it is solace to the mind. Its verses are healing to the soul of the pious, its banner ¹ is pain and grief to the evil-doer; it has thrown the Universal Reason into affliction, has made the Universal Soul sit down in widowhood.² Reason and Soul but hold men back from its true essence;³ the eloquent are impotent to rival its manner.⁴

ON ■■■ GLORY ■■■ THE QUR'ÂN.

Glorious it is, though concealing its glory; ■■■ a guide, though under the veil of coquetry.⁵ Its discourse is bright and strong; its argument clear and apt; its words are a casket for the pearl of life,

¹ "Its threatening and terrors and commitments," ■■■.

² "The Primal Reason, which comprehends everything in its completeness, is thrown into perplexity at the difficulty of finding out the secrets of the Qur'ân, and since Reason is the active and effective agent, and Soul the thing acted on, ■■■ latter has hence the feminine character, and it is very fitting that she should be supposed to be sitting in grief, by reason of the affliction that has befallen Reason, who is thus ■■■ if dead," L.

³ "Since Reason and Soul cannot themselves arrive at its true essence, they hold others back too;" so L, who is however doubtful as to the explanation, adding "And God knows best if this is right."

⁴ The Qur'ân has always, by orthodox Muslims, been ■■■ be inimitable in style; and many passages of the Qur'ân itself, such as the one incorporated in the title of the present section, are adduced in support of this view. Cf. also Qur. II: 16, where Muhammad challenges his opponents to bring ten sūras, and 8: 21 and 10: 38, where he challenges them to bring one sūra like it. Cf. also on this subject Hughes, Dict. of Islam, s.v., Qur'an, sects IX and XI; Gals, Prelim. Disc., sect. III, Palmer's Introd., p. lxxvi; and especially Noldke, Gesch. d. Qurans, pp. 43, 44.

⁵ "Notwithstanding that by the various letters and characters which adorn the outward aspect of God's word its majesty is withdrawn behind a veil, it is still in spite of this concealment, glorious, and mighty, and venerable; and notwithstanding that it has drawn over its beautiful countenance a hundred screens, of verses and chapters, and hidden its world-blazing splendour beneath the veil of coquetry, still with all ■■■ cloaking it is a guide on our path unapproached by any other," R.

its precepts a tower over the water-wheel of the faith;¹ to the Known it is love's garden, to the soul the highest heaven.

- 10 O thou to whom, by reason of thy headlessness and aim, in reading the Qur'ân there comes upon thy tongue no sweetness from its words, into thy heart no yearning from their comprehension,—by its exceeding majesty and authority the Qur'ân, with argument and proof, in its inner meaning the light of the high road of Islâm, in its outward significance the guardian of the tenets of the multitude; life's sweetness to the wise, to the heedless but a recitation on the
15 tongue,—phrases upon their tongue whose sweetness they cannot taste, while careless of their spirit and design.

There is an eye which sees the spirit of the Qur'ân, and an eye which sees the letter;²—for this the bodily eye, for that the eye of the soul; the body, through the ear, carries away the melody of its words; the soul, by its perceptive power, feeds on the delights of its spirit. For strangers the curtains of majesty are drawn together in darkness before the loveliness;³ the curtain and the chamberlain know
20 not aught of the king;—he knows who is possessed of sight,⁴ but how can the curtain know aught of him?

The revolutions of the azure vault have brought no weakening of its power, no dimming of its lustre; its syntax and form, pronunciation and notation, prevail from earth to Pleiades.

- 25 Now hast thou in thy daily provision tasted the nut's first husk; the first skin is rough and harsh, the second is like the moon's

¹ "The words of the Qur'ân vivify and preserve the soul of the believer, and similarly its precepts, both positive and negative, are an ornament to the wheel of the faith; for unless a wheel have a tower, its results and workings and act and effect are not evidenced in the world in the way designed, and so it is with the precepts of the Qur'ân, without which the faith possesses not the necessary appliances for success." E.

² Not our usual antithesis of 'spirit' and 'letter'; the letter is the actual letter of the written page.

³ لظلمة, 'musk.' It also 'blackness' and 'ink'; hence, as B says, "In the blackness of the ink of its lines the Qur'ân has drawn before its countenance the curtains of majesty and power; but the secret of that majesty exists like a lovely mirror beneath the veil."

⁴ "The eye of whose mind passes on without check till it reaches the exalted level of the Throne." B.

elough,' the third is silk, pale and fine, and fourth is the succulent ool kernel; the fifth degree is thy abode, where ■■■ prophets' law becomes thy threshold. Seeing then thou mayest delight thy soul with the fifth, 5 why halt at the first? Thou hast seen of the Qur'ān ■■■ its veil,—hast seen its letters, which do but hide it; it does not reveal its countenance to the unworthy,—him only the letters confront. If it had seen thee to be worthy, it would have rent this subtle veil and shown its face to thee, and there thy soul might have found rest; for it heals 10 the wounded heart, and medicines the disappointed soul;⁴ the body tastes the flavour of the dregs that it may live; the soul knows the taste of the oil.⁵

What can sense see, but that the outward form is good? What there is within, wisdom knows. Thou recitest the form of its sūras, and its true nature thou knowest not; but know, that to him who truly reads the Qur'ān, the feast it gives comes not short of the guest-house of Paradise. It has made the letter ■■■ veil, because it is to be 15 concealed from alien eyes; material existence knows naught of its innermost soul,—know, its body is one thing, its soul a thing apart; from its outward form thou seest but so much as do the common men from the appearance of a king.⁶

Why deemest thou that the words are the Qur'ān? What crude discourse is thine concerning it? Though the letter be its bed-fellow, it knows it not, no more than the figures on the bath;⁷ nor do 20

1 *هَلْ هُوَ زَيْلٌ* being 'a serpent's elough'; and also 'the last day of the moon', the thin crescent being like the elough a serpent leaves behind.

2 Cf. Qur. 10: 58. "O ye folk! there has come to you... a token for what is in your breasts;" and 17: 84, "And we will send down of the Qur'ān that which is a healing and a mercy to the believers."

3 Possibly the first hemistich refers to the use of charms, etc., as e.g., by writing a verse of the Qur'ān on paper, and then washing off the ink with water, which is used as a medicinal draught. This however is merely the employment of the dregs; the superfluous pure oil is food for the soul alone.

4 *أَهْلُ الْعِلْمِ* = *أَهْلُ صَوْتٍ* (opp. to *أَهْلُ بَصَرٍ*), ordinary people, who live by sense. 'The appearance of a king' is "his bodily form, which holds a cloak over his true nature," B.

5 i.e., no more than the carved or painted figures on the wudu bath (*الغُلاط*); know anything of the bather inside.

the sleepers and the cut-purses¹ see, like those who watch,² the spirit of the Qur'ân.

OF THE RECITAL OF ■■■ SECRET OF THE QUR'ÂN.

Tongue cannot tell the secret of the Qur'ân, for His intimates³ keep it concealed; the Qur'ân indeed knows its own secret,—hear it from itself, for itself knows it. Except by the soul's eye none knows the measure of words from the true reader of the Qur'ân;—I will not take upon myself to say that thou truly knowest the Qur'ân though thou ■■■ 'Uḥmān.⁴

The world is like the summer's heat, its people like drupkards therein, all wandering in the desert of indifference; death the shepherd, men his flock; and in this waste of desire⁵ and wretchedness the hot sand shows no running water.⁶ The Qur'ân is as the cool water of Euphrates, whilst thou art like a thirsty wanderer on the plain of the Judgment. The letter and Qur'ân⁷ hold thou as cup and water; drink the water, gaze ■■■ on the vessel.⁸ Because it is summer, thy home seems to thee a mine of enmity; because the water is cold, the vessel of turquoise, thou wast not so fast.⁹ 'In the pure heart suffering will tell in a cry of anguish the secret of the pure Qur'ân; how can Reason discover its interpretation? But a delight in it finds out its inmost secret.

¹ i.e., "the people of the world, lost in lust and desire," A.

² i.e., "the saintly and pure prophets and those who know God," B.

³ Or (B) ﷺ = Muḥammad, God's confidant or intimate friend (placed at respect).

⁴ The third caliph, who caused the second and final recension of the Qur'ân to be made.

⁵ "The inclination of the soul towards the pursuits of the world," A.

⁶ i.e., their sufferings are increased by the desert of the mirage.

⁷ i.e., the spirit of the Qur'ân.

⁸ "Explore the secret of the Qur'ân; be not in bondage to the letter, but turn thy soul's eye to the discovery of the secret," B.

⁹ Referring to the lettering and illumination of the Qur'ân. B. (On ■■■ various colours of ink used in the illumination of MSS. of the Qur'ân, the use ■■■ gold for illumination, etc., v. Nûdake, *Gesch. d. Qorane*, pp. 307, 310-12, 319-22, etc.)

Though the written characters are not of the word, the scept of Yūsuf is in his garment : the fair Yūsuf was cast away in Egypt, but the scent reached Ya'qūb in Canaan. The letter of the Qur'ān is to its 15 sense as thy clothes to thy life : the letter may be altered by the tongue, its soul can be read but by the soul. The letter is as the shell, the true Qur'ān the pearl ; the heart of the free-born desires not the shell. Though its words are fair and finely traced, though the mountains become as carded wool before them,¹ make mass of them in thy heart like flowers, not outwardly like the treble of the pipes. When the 20 soul recites the Qur'ān it enjoys a luscious morsel ; whoever hears it, mends his ragged robe.² The words, the voice, the letters of the verses, are as three stalks³ in bowls of vegetables. Though the husk is not fair nor sweet, still it guards the kernel ; but through thy 25 impurity the mystery becomes a song, the word of God a tune through thy folly.

Whilst thou art in this tomb appointed for us, this residence conceived for us, in this world ■ of objects of pursuit, this abode of deceit, look with thy searchly sight upon the willow, and with thy soul upon the tūkh-tree ;⁴ read with thy tongue the letter, and the sense with thy soul.

Shorīf, to honour the Qur'ān, thy reason before let discourse :⁵ 30 reason is no guide to its mysteries : reason is impotent here. 'Thou art now shameless, deceitful ; thou art not worthy to have the curtain of the mystery drawn aside ; thou knowest naught of its secret, hast

¹ Referring to Qur. 20 : 21. "Had we sent down this Qur'ān upon a mountain, thou wouldst have seen ■ humbling itself, splitting asunder from the fear of God." B.

² لُقِيَتْ جِرْبَ كُنْزٍ, lit., 'scented the mouthful with oil.' "When the Qur'ān is read from the heart, the soul is strengthened ; and when listened to it with his soul, puts a patch on his beggar's robe." B.

³ جَوَابِكُ, i.e., comparatively inappetitious morsels.

⁴ A tree of Paradise. "Though with thy bodily sight thou lookest on the willow, with thy seeing eye make for the tūkh-tree : the willow is plain to be seen, like the letter of the Qur'ān ; the tūkh inwards, like its soul and sense." B.

⁵ نَطَقُ, lit., pronunciation ; i.e., "its import, which comes to light in reciting and chanting it," B.

not yet arrived at 'Arafât.' So long as thou desirest pleasure and cherishest desire, play as a child,—thou art not man enough for this.

- 10 But when wisdom has conquered the world of desire, pure goodness succeeds to evil; the devil of passion flies to Hell, and Sulaimân regains his ring;¹ the Qur'ân's secret routs the demon;—what wonder if he flies in terror from the Qur'ân?

- Wait, for when the day of true religion dawns, the night of thought and fancy² and sense flies away. When the veiled ■■■ of 15 the unseen world see that thou art stainless, they will lead thee into the invisible abode and reveal to thee their faces; and disclosing to thee the secrets of the Qur'ân, they will withdraw the veil of letters. The earthly will have a reward of earth, the pure shall see purity. An understanding of the Qur'ân dwells not in the brain where pride starts up; the ■■■ is dumb as a mere stone, and lends not his ear to the secret of 20 God's word,—turns away from hearing the Qur'ân and pays no heed to the sūra's secret; but if the mind be disciplined of God it shall discover in the sūra the secret of the Qur'ân.

IN THE RECITAL OF THE MIRACLE BROUGHT BY THE QUR'ÂN.

- 91 O thou, who hast got into thy palm but the ocean's foam, and of thy possessions hast made the semblance of an army; thou hast not laid hold of the pearl's true substance, for that thou art occupied only concerning the shell; withhold thy hand from these lack-lustre shells, and bring up the bright pearl from the ocean depths. The pearl without its shell is cherished in the heart, the shell without ■■■ pearl is clay

¹ مَوْفَى ku. "place of standing,"—Bibl. 'Arafât, which is "the place where the pilgrims stay on the ninth day of the pilgrimage and recite the midday and afternoon prayers and hear the khutbah or sermon" (Hughes, Dict. of Islam).

² Referring to the story of the demon Saklîr, who stole Solomon's seal-ring; he flew away and threw the ring into the sea, where it was swallowed by a fish, which was afterwards caught and brought to Solomon, the ring being found inside it.

² وهم و خيال, the operation ■ the mind, which is fallible, opposed to true knowledge.

to be thrown aside; ¹ the pearl's value [] not from the shell,—the arrow's value comes from its hitting the mark.²

He who knows of his own sight the pebbles of the sea-bottom ³ will not mistake sheep's dung for pearls of the sea; ⁴ while he who stands aside on this stream's shore ⁵ can lay no claim to its shining pearls.

The lines of the Qur'ān are like unto faith's shore,⁶ for it gives [] to heart and soul; its bounty and its might are as the encircling sea ⁷ around the soul's world; its depths are full of pearls and jewels, ⁸ its shores abound in aloes-wood and ambergris; knowledge of first and last is scattered from it for benefit of soul and body both.

Be pure, that the hidden meanings may appear to thee from out the cage of the letters; for till a man [] forth from his impurity how can the Qur'ān come forth from its letters? As long as thou art veiled inside thy Self,⁹ what difference, to thee or to thy understanding,

نورانی از دل باشد ای مزین و معقود اما صدف بی گهر بیرون گل
 ای برای انداختن گل است مراد خود و بی تدو

¹ The 'mark' is complete attainment of the secrets of the Qur'ān, and the 'arrow' the desire of the rightly inclined mind towards the essence of those secrets. B.

² i.e., as I take it, the diver who has seen the pebbles at the bottom of the []. In B the words *قعر* and *قعر* [] marked by overlining, as if the meaning were, "He who can distinguish at sight *قعر* from *قعر*"; the words having some resemblance in form.

³ Both being small round bodies; the implication being the converse statement, that the mysteries of the Qur'ān are not to be discriminated by the inexperienced.

⁴ The [] being the Qur'ān.

⁵ If thou wishest to travel on the sea without help from coast or shore, thou canst not; so all thou reverencest the written lines of the Qur'ān thou wilt not obtain the jewel of true religion, B. This however does not explain the connection of the second *handatich*; and I think *امای* is [] to be taken in a less restricted sense, [] 'trust', 'confidence'; the written words of the Qur'ān are as the shores by which one approaches a feeling of trustfulness and security. or the Qur'ān itself gives ease to heart [] soul.

⁶ m. note on p. 70, L. 6.

⁷ Or, reading with *آلت* *نقش* for *نقى*, "inside thine outward form."
 "نقش آلایت", 'the form of self.' B. One who is enveloped in a veil has no power of distinguishing objects.

15 is there between evil and good? In the letter of the Qur'ân is no healing for thy soul,—the goat grows not fat on the goatherd's call; nor — nor late the water of his dream satisfies the thirsty one in his helplessness. Thou, who art in thralldom to pen and ink,¹ canst not distinguish between face and veil; in the world of the Word at least,² the word's outward characters³ — not esteemed to be its life.

When thou settest foot in that country⁴ He will teach thee the 20 alphabet of sincerity, and when thou shalt recite the alphabet of the faith thou shalt know — and Pleiades for thy father and ancestors;⁵ such is the way of the loyal followers, and such too is the alphabet of the lovers.

Dark is the veil on the face of day; the verge of its conceits is 22 very subtle.⁶ If thou wouldst have a treasure for thy soul and heart, recite with heart and soul a — from it; that in it thou mayest find the jewel of the truth, the essential basis of thy faith;⁷ that thou mayest find the casket of the incomparable pearl, and know the pure gold from the silver;⁸ that glorious as the sun and moon there may appear to thee from behind the dark screen its own beautiful face, like a bride who comes forth lovely and joyous from out her gauzy veil.

¹ Plural, 'inks,' in the text; perhaps with reference to the various colours of inks used for the orthographical marks, etc., v. note ant. p. 82, l. 10.

² *قوله* of ant. p. 24, l. 14, p. 23, l. 12.

³ *lit.* 'colour and smell.'

⁴ *i.e.* the world of the Word, just alluded to.

⁵ *i.e.*, thou art of such lofty descent. Also a play on words (*أبجد* — *أجد*).

⁶ The 'veil on the face of day' is night, which brings forth day.—day being the inner meanings of the Qur'ân, and night the ink-written letters. The 'verge' is the words of the Qur'ân and their arrangement and style: by means of which it conceals so many quips and conceits (*أشياء*), and in virtue of which it is so subtle, demanding such keenness of understanding, &c.

⁷ "Essential basis," *أساس*, of p. 82, l. 2.

⁸ All the texts here insert a line "What are the caskets? the divine secrets. What is in them? the spiritual mystery;" which I think is a gloss, since it interrupts the sequence of *Uss* beginning with *U*, speaks of 'caskets' in the plural, and practically identifies the casket — the pearl it contains.

OF THE GUIDANCE OF THE QUR'ÂN.

It is the guide, and the lovers the travellers; it is a rope, and the heedless sit in the pit. Thy soul has its home at the pit's bottom; the Qur'ân's light is a rope let down to it; rise and seize the rope, so thou mayest haply find salvation; else thou art lost in the pit's depth,—¹⁰ flood and storm¹ will destroy thee. Like Yûsuf thou art brought by Satan into this pit; be thy wisdom the glad tidings,² thy rope the Qur'ân; if thou desirest to be as Yûsuf, and to enjoy high place, take hold of it and come forth from the well.

The wise use the rope to obtain the water of life, but thou makest ready thy rope to dance on it for daily bread.³ No one learns two letters ¹⁵ of the Qur'ân in a thousand centuries with such an eye as thine; the understanding's arm turns about as does a wheel; body and soul are captives of thy passions.⁴ If thou desirest throne and crown and honour, why sittest thou for ever at the well's bottom? Thy Yûsuf⁵ is helpless in the well, thy heart reciting the sûra 'safah';⁶ make of sorrow a rope, of thy sighs a bucket, and draw up thy Yûsuf from the well.

ON THE GREATNESS OF THE QUR'ÂN,—VERILY IT CONSISTS 20
NOT IN ITS DIVISION INTO 'TENS' AND 'FIVES'.⁷

To attribute a handful of boys thou hast made its honour to consist in the 'tens,' and 'fives';⁸ thou hast abrogated the authority of every

¹ "Thy lusts and passions," H.

² بشرى, "a word used in the traditions for the publication of Islâm" (Hughes, Dict. s.v.).

³ i.e. reading and intoning it in public.

⁴ دل = نفس مارة, R.

⁵ "Thy heart, dead within the curtain of heedlessness," H.

⁶ Lit. 'foolishness.' The reference is to Qur. 2: 12. "And when it is said to them: 'Believe as other men believe,' they say: 'Shall we believe as fools believe?' Are they not themselves the fools? and yet they do not know."

⁷ The title varies in the various MSS; none is particularly applicable; the one here given was perhaps a gloss suggested by the first line.

⁸ i.e., note of ten, or of five verses. Such divisions were made, according to B, for two purposes; embellishment, and for convenience of instruction, to mark the end of a lesson. (On the manner of marking these, cf. Nöldeke, Gesch.

verse which abrogates another,¹ art still unlearned in its doctrine; 93 the intricate passages seem to thee plain, while in its plain teachings thou hast no faith;² thou hast abandoned the light of the Qur'an, and for the sake of the multitude hast made its outward form the tool of thy hypocrisy for a measure of barley and two plates of chaff. Now thou intonest its cadences, now recitest its stories; sometimes thou 5 makest of it a weapon for strife; sometimes in thy irreverence throwest it into disorder,³ sometimes esteemest it a prodigy; now thou interpretest it according to thine own conjecture, and again determinest to the contrary of that; now in thy fancy thou takest the conclusion of its passages for the beginning, now absurdly turnest its meaning inside out; again thou expoundest it by thine own opinion, and explainest it according to thine own knowledge; amongst the thirty chapters of the Qur'an⁴ thou wanderest not except with railing.

- 10 Sometimes thou sayest to a foolish friend, perhaps a lazy cloth-weaver, "If I write thee a charm, keep it clean, O youth, and soil it not; but there must be a sacrifice in the morning,—the blood of a black bird is required." All this deceit for a diram or two, a supper or a breakfast for thy belly!

Thou hast wasted thy life in folly; what can I say? begone, and 15 shame to thee! Thou creepsst into some mosque or other in thy appetite,⁵ thy throat full of wind, like a pipe or a bell; shame on thy

d. Quran, p. 324; who remarks (not ed. loc.) that it is to be regretted that the later Muslims have again abandoned this method of verse-enumeration, which so greatly facilitates the quotation and identification of passages.

¹ On the doctrine of abrogation see, for example, Hughes, *Diet. s.v. Qur'an*, sect. viii. "Some passages of the Qur'an are contradictory, and are often made the subject of attack; but it is part of the theological belief of the Muslim doctors that certain passages of the Qur'an are *mansûkh*, or abrogated by verses revealed afterwards entitled *nâzilât*. This was the doctrine taught by Muhammed in the *Sûrah 'l-Baqarah* (ii), 106. "Whatever we have (i.e., God) caused or cause thee to forget, we bring a better or its like." A list of abrogated and abrogating verses follows, acknowledged by all commentators to be such.

² *عجز*, in the sense of the infinitive, L: s.d. = *عجز*).

³ "In disputing over it as it lies in thy hands thou often seizest it violently, and idiotically opening and shutting it thou contemptuously dishonourest it," B.

⁴ *Sûfrah*, one of the thirty parts into which the Qur'an is divided.

⁵ To gain a few coins by reading the Qur'an, B.

religion and thy faith for this appetite ! May either wisdom be thy portion, or death ! Shame on thee for such a nature, such accomplishments and science,—they bring thee no esteem !

ON THE ALLEGATIONS BROUGHT FORWARD BY THE
WORD OF GOD.

Wait till the Qur'an shall make complaint of thee before God on the judgment day, and shall say, How much falsehood has this deceitful one, whom Thou trustedst,¹ drawn forth from Thy truth !—shall say, O God, thou knowest both the manifest and the hidden ; night and day he rectified me kindly, and rendered not justice to a single word of me. Neither in grammar, nor meaning, nor pure pronunciation did I ever receive in the *ilfrāb* ² my due from him with honesty. He has a good voice when he intones, and his robe of mourning is a pretty blue ; but however he boasted his claims in respect of me, he knew not the depth of my meaning, for beyond talk and clamour this crowd are unable to utter a word. He never pushed forwards his horse towards my private grounds,³—could not distinguish my face from my veil ; when he entered my street he showed in his discussions⁴ no worth but only worthlessness. He surrendered not his mind and soul to my words, but forced me in the direction of his own decision and desire ; now he wounded me with the sword of his lusts, and again he fettered me in the snare of his passions ; now he brought me to his drinking-parties, and again sang me as a song ; sometimes he would recite me 10 by way of profanity, making a noise like an ass in his shamelessness ; now he would break through the frigidity of my words with his amor-ousness, as a ginlet through wood ;⁵ now like a professional story-teller with his cadences he would scatter my words abroad to the stroke

1 B points *ممدوق*, but nevertheless explains as *لما يباين* جيلت جدي.

2 The niche in the wall of the mosque, where the Imam stands to lead the service.

3 "The knowledge of the mysteries and hidden secrets of the Qur'an,"

4 *زشت و نگو* cannot be referred to the Qur'an itself ; it is equivalent

5 conjectural explanations and contested interpretations made according to private judgment," 13.

6 I suppose by reading sensual meanings into the words.

of his plastrum.¹ O deviser of schemes!² I ask for a just decision
 — the day of judgment against such an affliction!

For the sake of blandishment in this transitory abode,—sometimes
 16 in the crowded street and sometimes at time of prayer, sometimes by
 thy words and sometimes by thy voice,—thou shinest but to attract
 admiration. The words that have been polluted by thee, though
 they be wise, yet are they folly; for though the breeze is pleasant and
 delightful, yet if it pass over ordure it is not so. Has not God by His
 command plainly denied His Qur'ān to the impure?

ON THE SWEETNESS — — — QUR'ĀN.

20 How shalt thou taste the flavour and delight of the Qur'ān, since
 thou chantest it without comprehension? Come forth through the
 door of the body into the landscape of the soul; — and view the
 garden of the Qur'ān, that all things may appear before thy soul,—
 25 what has been, what is, and what shall be, the world's dry and moist,⁴
 within and without, whatsoever has been created by 'Be, and it was,'
 the decrees ordained by Him,—all will be made plain to thee through it.
 God's attributes shall obey thee, and shall truly recount their narra-
 tions before thee.

When the hearer hears God's word, the utterance of it causes him
 5 to tremble.⁵ Till thou see with the eye of purity, how canst thou recite
 the sūra *Al-Mā'id*?—a sūra like a cypress of Ghâtîf,⁶ its rhythm like the
 violets of Tabaristān.⁷ The Qur'ān's loftiness and sublimity, if thou

1 زحمة چوبکی باشد که سازندجا بدن سقز نوروزی B.Q.

2 Addressed to the person the Qur'ān has been averting.

3 جاوید نیرودن بمعنی نرویدنی B.

4 B refers to Qur. 6: 59. "And there falls not a leaf save that He knows it; nor a grain in the darkness of the earth, nor aught that is moist, nor aught that is dry, save that is in this perspicuous book."

5 Lit., 'the utterance of it causes the hair on his body'; عربی بر اندام گرفتگی; 'روزگار آفتابش در عاجز شدن درکار'.

6 Lit., 'cleaving oneself,' i.e. of belief in any but one God (Palmer). It is Sūra 112, one of the shortest in the Qur'ān, and one which is held in high esteem:—'Say, 'He is God alone! God the Eternal! He begets not and is not begotten! Nor is there like unto Him anyone!'"

7 A town in Māwarā'n-nahr (Turkistan); also a quarter of Samarcand.

8 The region on the south shore of the Caspian Sea.

ask thy preceptor, ■■■ the throne and seat of God ;¹ its letters are the wings of the Spirit, the curtain of the Light ; its diacritical points black moles ■■ the cheeks of the virgins of Paradise. Regard thou 10 in this wise its outward form, that so thou mayest understand the secret of its sūras ; that it may place an *alif* in thy mind, and put *hā* and *zā* undermost thy feet ;² and, for the sake of life and wisdom, may dispose of thy fair Yūsuf³ for eighteen worthless pieces,⁴—for in the street of the love of Unity and true wisdom beauty⁵ is valued no higher than this.

The crucible of desire shall try him,⁶ and afterwards he shall be made like gold of the mine ; yet again is ■■■ crucible prepared, that 15 in it all fraud and deceit may be melted out ; then when the pure metal becomes soft, it is polished and made an ornament for ■■■ possessor's crown. The diadem and crown of every lord of rectitude and faith are such as this.⁷

ON ■■■ HEARING ■■ THE QUR'ÂN.

When the pious reader⁸ has set the book with reverence upon his lap, and has recited ' *Let no one touch it* '⁹ over both his hands, for a ■■■

1 A line occurs here which is apparently corrupt ; it contains grammatical allusions and puns. Similarly the words ' loftiness ' and ' sublimity ' in the preceding line are capable of a double interpretation : *ʿalā* being the use of the vowel *fatha* in grammatical inflections, and *ʿalā* the use of *famā*.

2 *Alif* being the symbol of the Unity, *hā* and *zā*, ■■■ next two letters of the alphabet, together giving *hiz*, ' an idol.'

3 " What thou lovest of the fragrance and charms of this transitory world." L. But cf. p. 82, l. 18, where the meaning is ' thy worldly self,' which here also seems more suitable.

4 Qur. 12 : 20. " And they sold him for a mean price,—drachmæ counted out,—and they parted with him cheaply." " According to the commentators for 20 or 22 dirhems, and those not of full weight neither " (Sale ad loc.).

5 According to the Qur'ân and Muslim tradition Joseph was very beautiful.

6 i.e. thy Yūsuf.

7 The annotations of L and R are not helpful. A double trial in the furnace is apparently pictured ; the first, to ascertain if there is any gold in man's nature, does not complete the purification ; the second removes all the dross (fraud and deceit), and leaves only the pure gold.

8 The professional reader of the Qur'ân.

9 Referring to Qur. 50 : 78. " *Let none touch it but the purified.*" Blackie the Qur'ân and the ' preserved tablet ' have both been mentioned in the verse

single copper he gives forth a lusty cry, like a turtle-dove for a grain of corn.¹ Hear God's word from God Himself, for the labour of the reader is only a veil. The Knower hears the word from the
 96 Truth;² the force of his desire denies him sleep. The feelings may be captive to the professional reciter, but Love has its songster in the heart itself. Set a mole in thy innermost heart, and not upon thy cheek;³ for it is thy thoughts — the true index of thy state. The Qur'an tells its secret to the discerning thought; turn and twist and pause⁴ are only matters of the voice, and what are matters of voice and written character and sound, reside outside the gate.

11 If there were any meaning in its song, a nightingale would not be sold for two coppers; seek for the essence of the matter in the meaning, not in the written words,—thou wilt find no scent in a picture of ambergris. The time of waiting⁵ in this transitory world deem but sojourn to the eye, and sound to the ear; but the session of the Soul is a place where hearing is not, and song is silence there. How shall
 10 Love deem worthy notice a sweet that can be tasted? Make not thy soul glad with song, for song brings no memories but of heaviness.

The friend who becomes thy friend at — bridge, take him not away from the water with thee;⁶ either drown him in thy hatred, or put him under ground, and then rest happy; but in Love, to bear the burden of its commands, whether good or whether evil, is wisdom.⁷ Give to the flames the gifts of the material world,—in thy smiling

Immediately preceding, interpretations differ according — to which of these 'it' is supposed to refer to. If to the 'preserved tablet,' then none are to know what is in it except the pure beings, the angels; if to the Qur'an, none are to touch it except those technically in a state of purification.

1 دانه may be pronounced *dānak*, or *dāng*.—a small grain of corn, or a small copper coin one-sixth of a diram.

2 i.e., God.

3 i.e., be beautiful of soul rather than in body.

4 Subtilties and intricacies in the ways of reading the Qur'an (صعوبات و تنقیضات قرآنی), B.

5 ^{معتد} ^{معتد}, the time a divorced or widowed woman must wait before re-marriage to see if she is pregnant by her former husband.

6 قر لب دور دشتن خلاصی بهشتین, B.

7 The difference between the earthly and the heavenly friendship.

heart place instead of smiles = cry of lamentation ; and when one of 15
smiling heart gives forth a plaint, seize him by the foot and drag him
off to Hell.¹

Knowest thou not, thou monster, that all these devils of thy
lower nature, by using a hundred tricks and frauds and decessits, will
break forth within thee, till thy _____ and _____ desert thee ? O
thou, who in this desert of injustices readest 'prosperity' for 'a
whirlpool,' shame _____ thee !² The path of religion consists not in
works and words, not in syntax and avoidance and metaphor ; these 20
kinds of things are far from God's word,—the contents of the Qur'ān
_____ like scattered pearls. O Musalmāns, it may be the Qur'ān will
one day depart again skywards ; for though now its name is with us, its
laws and commands are obeyed among us no longer.

The wise man listens to _____ Qur'ān with his soul, and abandons 27
the letter and the outward elegance ; his soul takes its delight in it,
and sets to work afresh on all its duties.³ Know that to _____ eager
disciple music and beating time are like poverty to a lover ;⁴ the state
of ecstacy that comes of _____ and fraud⁵ is like the drowning cry of
Pharaoh ; his cry _____ useless to him _____ he drowned,—the fire of his
reconciliation⁶ gave forth no smoke.

On the path, the condition of pursuing which is the devotion of
one's life, foolish shouting is asinine and shameless ;⁷ whose gives
forth three shouts in the assembly, know that he does it in his anxiety
for two coppers ; but the sigh of the disciple who has gained Love is like
a serpent sleeping upon _____ treasure ;⁸ if the serpent raises himself upon

¹ i.e., as being an impostor, since those who rejoice in the world and its
delights cannot belong to the spiritually minded.

² i.e., "canst thou not see the true desolation of the land ?"

³ B interprets of the occupations of its former state, interrupted by _____
descent into this world, and now renewed.

⁴ i.e., a hindrance to the accomplishment of his object.

⁵ i.e., the state which some are able to attain almost at will by the help of
music and beating time.

⁶ i.e., attempted reconciliation. Cf. the story in Qur. 10 : 90 seq. Pharaoh
cried, "I believe that there is no God but He in whom the children of Israel believed,
and I am of those who are resigned."

⁷ نري from نرى in the sense of "polluted, impudent, obscene."

⁸ i.e., is the guardian of _____ spiritual experiences ; the treasure being "the
treasure of spiritual secrets, kept in the heart," P.

10 the treasure, the pearl in his mouth darts forth fire.¹ What is the darwish's laughter?—folly; and what the crackling of a lamp?—water.² When water is mixed with the oil, the light, depending on the purity of the oil, is affected; when the oil begins to burn, the foreign moisture announces itself. Thy sighing is mere self-adornment, thy proper path ■ to observe God's law;—thy path ■ a polished mirror, but thy sighs veil it over.³

15 THE COMPARISON OF THE CREATION OF ADAM AND OF JESUS SON OF MARY (ON BOTH OF WHOM BE PEACE!).⁴

Adam's father in this world was the same breath which begot the son of Mary;⁵ that which became ■ body was of the nature of humanity, and that which became his soul ■ of the fragrance of that breath. Whoso lies in him that breath, is an Adam; and whoso has ■ not, is an effigy belonging to this world only. When Adam received that breath from the power of God his soul became conscious, 20 and hastening towards the Universal Soul he asked, "What canst thou ■ me of this breath?" Soul replied, "My cup and robe are empty; my robe and cup hold naught of it,—this precious gift has been given freely."

Wherever thou wilt incline, let it be in accordance with this 25 breath; incline not towards thyself in opposition to it; and soar above the snares of earth, gaining the abode of Godhead, viewing the confines of the spirit-land, like Jesus, with the eyes of thy divinity.

Claim no distinction for thyself in thy village, for thou art only distinguished in that to be naught ■ better than such dissolution.

¹ Chughtarigan lamented with a sigh.

² As the crackling noise made by a lamp denotes watered oil, ■ by the noise of laughter a falsely professing spiritual man is exposed.

³ Contrasting the sighs ■ the falsely professing with those ■ his true Lover; the former only serve to obscure the path, as breathing ■ gives obscurity its brightness.

⁴ Cf. Qut. 3 : 158. "Truly the likeness of Jesus with God is as the likeness of Adam. He created him from earth, then He said to him BE, and he was."

⁵ The commentators refer to Qut. 4 : 158. "The Messiah, Jesus the son of Mary, is but the apostle of God and His Word, which He sent into Mary, and a spirit from Him; believe then in God and His apostles, and say not 'Three.' Have done! it were better for you. God is only ■ that, celebrated be His power that He should begot a Son!"

Like a dot — the die used as a tool of the game, thou thinkest thyself to be something, but that something is naught; thou art indeed a unit, but like the dots on the dice hast a name merely for purposes of counting.

Fortunate is he who has effaced himself from the world;¹ none seeks him, nor seeks he anyone. Whoso is caught in the bonds of this world, is a gainer if he escapes from its fetters; for this world is the source of pain and sorrow, and the wise man calls it 'the house of lodging.' Since in the light of reason and clear sight two flights at the proper time are as good as three victories,² so thou, O full of excellences, art a fool,³ if at this river thou stayest on ■■■ bridge ■ in the dawn.⁴

Let the guide of thy bodily and of thy spiritual life be for this world wisdom, for the other thy faith; fortunate be he whose guide is wisdom, for both worlds are his submissive servants. When the fruition of desire is attained, the go-between's talk becomes a heaviness; though she sees the business going, yet when the deed is reached she ■ only a bore to thee.⁵

TO COMMEMORATE MIN PROPHETS IS BETTER THAN SPEAKING OF 18 FOOLS.⁶

The prophets were the upright ones of the faith, who showed to the people the path of rectitude; the self-opinionated were bewildered

¹ *I.e.*, "washed off, or veiled, the picture of himself [*i.e.*, from the tablet of existence, *L.*]"

² *L.* quotes, "A timely flight, the deed of the aloneness, is better than to be a hero with head and low."

³ *Bulgari* in *Bulgaria*, and *Bulgari* a *Bulgarian*. This name is explained in *mann* "a place abounding in waves," (*bul'gar*) ; hence the reference to the cave in the next *hemimaduh*.

⁴ *I.e.*, "if thou stayest in such a place of danger." That is, it is better to abandon the world than to struggle with it.

⁵ That is to say, all guides are dispensed with when the goal is reached.

⁶ The title differs in the various copies. It continues, "And concerning the days of the parousia in the time of ign■■■■ (*i.e.*, between Jesus and Judgment, when no prophets appeared), and the raising up of prophets and apostles, the mercy of God be upon them all; they are intercessors for us, peace be upon them." Perhaps the original title was simply "In commemoration of the prophets."

when they disappeared in the sunset of annihilation.¹ The darkness of the night of polytheism drew close its curtains; infidelity placed kisses on the lips of idolatry; one bore a ~~rose~~ in his hand as it were
 20 a rose-branch, another like a water-dripping worshipped the sun;² one worshipped idols continually, and another had no aims whatever; this one in his senseless folly deeming evil from the devil, good from God;³ some strewn of dust, others of fire,—others bent of the
 wind, others of the wind; here one scouring all sense out of his brain, as it were done by wine,—there another dashing the turban from his head, as if ~~it~~ were carried ~~off~~ by the gale; this one calling an image his god, and that one like the priest of ~~an~~ idol-temple wrecking all religion; one practising magic, another astrology,—one living in hope, another in fear; all were leading unlovely lives, all were blind of
 understanding.

The masses were suppliants to an emperor in the faith,—the magistrates occupying the high places of religion; the religion of the Truth concealed its face, and everyone published a false faith; false doctrine and polytheism began to fly abroad, and every kind of heresy reared its head. Here one in bondage to the teachings of folly, there another misled with an empty deception; their ears listening to the devil's promptings of desire, their ravings displaying the devil's
 10 guidance. Folly and slander and idle chatter appeared wisdom alike to the crowd and to the wise; the great were the slaves of their lusts and pleasures, the populace of their fears and follies; the knowledge of God's religion was blotted out, all alike triflers, babbling folly; under pretence of knowledge each sought his own glory, and under cover of such knowledge each hid his reason. From fear of imposture
 15 and magic the virtues hid themselves, like the *alif* in *hiem*; ⁴ when the great withdrew to their houses, the people returned to their impiety. One followed the path of Moses, Jesus the leader of another; the faith of Zoroaster proclaimed itself, the veil of mercy was torn to pieces.

¹ Because men had no longer any guide.

² Christians and Magians.

³ The Zoroastrians.

⁴ *Hiem* (*alif*) 'in the name of God.' *Alif*, the first letter of *God* *hiem*, drops out, being the 'alif of conjunction', when another word, such as the preposition *in*, precedes.

The land of Tūrān¹ and kingdom of Irān were each laid waste by the other's violence; the Ethiopians advanced towards Yāhrib, the elephant and Abrahā were routed by the birds.² The house of the Ka'ba, seized by the stranger, became an idol-temple; ²⁰ the world full of stupidity and fraud, the man of wisdom found the path of religion difficult. In this world of the lost ones dog and ass raised their voices every morning; ³ was a world full of the vile and worthless,— 'Uthā and Shāibā and the cursed Bā Jahl; ⁴ a world full of devil-like ¹⁰⁰ beasts of prey,⁵—a hundred thousand paths with pits in the way, and all men blind; ghouls on either hand, in front a monster,—the guide blind, his companion lame; disabled by their ignorance, in the heaviness of sleep, the scorpion of their folly warded off from them the knowledge of their danger."

¹ The lands to the north of Persia, inhabited by people of non-Persian or Mongolian origin, the hereditary foes of the Iranian or Persian people in the mythical age.

² This reference is to the expedition led by Abrahā, the Christian vicar of Yemen, against ~~the Ka'ba~~ (not Yāhrib, the later Mecca) in the year of Muḥammad's birth, with ~~the~~ object of destroying the Ka'ba. Abrahā rode on an elephant, an animal rarely seen in Arabia, from which the expedition afterwards took its name. The Meccans, unable to oppose Abrahā's army, at ~~the~~ approach retired to the neighbouring mountains; but the elephant refused to advance against the enemy and at the same time a large flock of birds flew over the host, each carrying three small stones, two in its bill and one in ~~the~~ of its claws, which they allowed to fall on the heads of the army. This occasioned the rout of the army. Cf. Qiz. 105 and the commentaries thereupon.

³ *Have thou not seen what thy Lord ~~did~~ with the fellows of the elephant: Did He not make their viragos lead them astray, and send down on them birds in flocks, to throw down on them stones of baked clay, and make them like blades of herbage eaten down?* Cf. also Muir's *Life of Mahomet*, pp. 6—66.

⁴ Referring perhaps to the use by the Meccans themselves; as Muḥammad's conquest of Mecca there were said to be 300 idols ranged round the Ka'ba; these ~~idols~~ were destroyed.

⁵ 'Uthā and Shāibā ~~the~~ the two sons of Hāb's, notable men of the Quraysh and Muḥammad's enemies. Abū Jahl, 'father of folly', was a nickname given to one of Muḥammad's opponents in Mecca.

⁶ It alone seems to have preserved the correct reading, ~~دبر~~ ^{دبر}; the change to the alternative ~~دبر~~ ^{دبر} being rendered easy by the immediately preceding ~~دبر~~ ^{دبر} 'wild beasts,' and its affinity with ~~دبر~~ ^{دبر} 'beasts of burden.'

⁷ The meaning ~~is~~ not clear; readings and interpretations vary, but some seem satisfactory. ~~دبر~~ ^{دبر} is 'to repel, ward off'; ~~دبر~~ ^{دبر}, 'one who repels

- Since somewhat has been said of the Unity, I will now speak of the glory of the prophets; especially the praise of the last of the apostles, the best and choicest of God's messengers.¹

with violence: *al-sharabi* may be the action of a *sharabi*, and *al-sharabi* *harām* again 'to ward off, repel.' I have added as object 'the knowledge of their danger.'

¹ I. e., Muhammad, whose advent put an end to the horrors just recounted; referring to the subject-matter of the second Book.

List of Variants.

1. M. I پوری — 8. M transp. مکلن در مکیس and
 — 9. H add. m. v. (در) از همه در مکل — زمای و زمای
 5. H om., add. m. v. in marg. (H inn. later) H باه و اب
 O om. و before خاک H لورشی — 8. H باغری — 9. O om. و
 before مکل H یکوست I یکی زماد M یکست مکل O مکل
 — 10. IAL مکل — 11. M نامی — 13. For the next three pp.
 the order of the couplets varies in the different MSS., I and A however
 agreeing together. I have not adopted the order of any single MS.,
 but though I cannot suppose that the following exactly represents the
 original arrangement, which is perhaps irrecoverable, it seems more
 logical than that of any MS. I have examined. 14. O om. و before
 مکل and before لادر O لادر و لادر — 10. H وحش — 18. H om.
 — (ای for رای) — add. m. v. — عرد

2. 1. H before و H om. و هم و هم و مکل 1 مکل و هم H
 — 10. H مکل — 11. O مکل for مکل — 12. H مکل — 13. H مکل
 in rim., the orig. couplets probably having been (a) مکل and (b) مکل
 مکل و مکل MIA مکل مکل مکل مکل مکل (for مکل) مکل مکل
 adopted what was probably its orig. reading, of which H is a
 corruption. — 12. M om. از OIA transp. 12 and 13. — 13. H for
 مکل in rim. — 14. O مکل — 15. H مکل — 16. H مکل
 cov. ex مکل OIA مکل — 17. H مکل — 18. H مکل

8. 1. O M for ای — 2. CHIL مکل — 3. CHIL مکل
 apparently cov. ex مکل (مکل) CHIL مکل — 4. CHIL مکل
 — 5. H مکل — 6. H مکل — 7. H مکل — 8. H مکل
 — 9. H مکل — 10. O مکل — 11. H مکل — 12. For مکل
 CHIL مکل — 13. H مکل — 14. For مکل H مکل — 15. H مکل
 (for مکل) O مکل — 16. H مکل — 17. H مکل — 18. H مکل
 H has the couplet thus: مکل مکل مکل مکل مکل مکل مکل مکل
 — 19. H مکل — 20. H مکل — 21. H مکل — 22. H مکل
 I in marg. I مکل cov. m. v. ex مکل — 23. H مکل
 in rim. m. v. H مکل ends as in text, but in rim. m. v.
 O transp. مکل and مکل — 24. M. om. و after مکل —
 25. CHM مکل for OIA مکل M has this line again in another

places, where it has α for β and (in β) — 22, B for I for α — α for β — M om. this line.

4. 1. H α for β — 2. C α for β — 3. M α for β — 4. M α for β — 5. I α for β — 6. H α for β — 7. H α for β — 8. H α for β — 9. H α for β — 10. H α for β — 11. H α for β — 12. C α for β — 13. L α for β — 14. OH α for β — 15. OH α for β — 16. OH α for β — 17. H α for β — 18. H α for β — 19. H α for β — 20. H α for β — 21. H α for β — 22. H α for β —

3. 2. H α for β — 3. H α for β — 4. C α for β — 5. C α for β — 6. C α for β — 7. C α for β — 8. C α for β — 9. C α for β — 10. C α for β — 11. C α for β — 12. C α for β — 13. C α for β — 14. C α for β — 15. C α for β — 16. C α for β — 17. C α for β — 18. C α for β — 19. C α for β — 20. C α for β — 21. C α for β — 22. C α for β —

6. 1. C α for β — 2. V, note to translation, — 3. C α for β — 4. C α for β — 5. C α for β — 6. C α for β — 7. C α for β — 8. C α for β — 9. C α for β — 10. C α for β — 11. C α for β — 12. C α for β — 13. C α for β — 14. C α for β — 15. C α for β — 16. C α for β — 17. C α for β — 18. C α for β — 19. C α for β — 20. C α for β — 21. C α for β — 22. C α for β —

as if for a title, but nothing written.— 19. C زهی — 20. C مهری
C زبخت H زبخت — 21. M مکر دبه H مکر دبه کرم — 22. C om.
this l. and next, H in a زبخت I in a زبخت in B زبخت —

23. 1. H putting this l. after 7 reads کرده — 2. H در — 3.
در آید از درکار H چو H فی لخت و لهره follows — this line ends chap., tit. follows
اولیای ورا همین کرده در خود صبح و آفرین کرده B در در فار OH
کفت M با M U for M U کن L hint, after M مکر دبه M مکر دبه
for — 5. OAL خدا CH مایه M هم — 6. O ناکما C om. O B
— قبل پریده HM — 7. H تراش تراش با تراش — 8. H
از پی لطف B زای یکی دونا LAL م تراش — 9. M with van. above
— 11. Texta lra. 14 before this
ل امیالش M ل امیالش — 12. CH om. M اگرچه — 13. H in a امیالش in B
for B in a OM امیالش in B — 14. CH ترده CH intransp. 15.
17. — 17. M om. C زای — 18. LALU leavens. 18. 19. LALU
مجب لکر ALB لکب H سدر باردهنش کنه CHML لکب دنب
13 خرمه — 20. om. 13B و درخور H — 22. OHM
و جاهل —

37. 3. M شکر — 4. H لعل — 5. C علم H — 6. H لعل
— 7. CH transp. 7. 8. H لعل مایه — 9. CHM لعل
B لکله — 10. M درجهل — 11. H in, after
12 A om. in text, add. and, man. in transp. M in. after D the fol.
— 10. H پشت و پانی همیزد بدر دست * علی و هشیدورا جو صومع
and لعل H بس B نکه کن زبخت M نگوتر CH — 11. CH لعل
شکر — 12. H شکر M شکر M لعل H زبخت H — 13. H شکر
— 14. H لعل M لعل in a OH in B ALB لعل — 15. H لعل
— 16. H لعل M لعل — 17. H لعل — 18. H لعل — 19. H لعل
لعل او همکار مستکنای B adda in a B لعل — 20. H لعل H نه پسند
— 22. M سیریکیک I —

23. 1. C om. 1—9. — 2. M om. B transp. 2. 3. — 4. M
transp. 4. 5. M لعل — 6. C لعل — 7. C لعل — 8. M لعل
— 9. M لعل — 10. M لعل — 11. M لعل — 12. M لعل — 13. M لعل
— 14. C om. R کاهلی M لعل — 15. M لعل — 16. M لعل — 17. M لعل
— 18. M لعل — 19. M لعل — 20. M لعل — 21. M لعل — 22. M لعل
— 23. M لعل — 24. M لعل — 25. M لعل — 26. M لعل — 27. M لعل
— 28. M لعل — 29. M لعل — 30. M لعل — 31. M لعل — 32. M لعل
— 33. M لعل — 34. M لعل — 35. M لعل — 36. M لعل — 37. M لعل
— 38. M لعل — 39. M لعل — 40. M لعل — 41. M لعل — 42. M لعل
— 43. M لعل — 44. M لعل — 45. M لعل — 46. M لعل — 47. M لعل
— 48. M لعل — 49. M لعل — 50. M لعل — 51. M لعل — 52. M لعل
— 53. M لعل — 54. M لعل — 55. M لعل — 56. M لعل — 57. M لعل
— 58. M لعل — 59. M لعل — 60. M لعل — 61. M لعل — 62. M لعل
— 63. M لعل — 64. M لعل — 65. M لعل — 66. M لعل — 67. M لعل
— 68. M لعل — 69. M لعل — 70. M لعل — 71. M لعل — 72. M لعل
— 73. M لعل — 74. M لعل — 75. M لعل — 76. M لعل — 77. M لعل
— 78. M لعل — 79. M لعل — 80. M لعل — 81. M لعل — 82. M لعل
— 83. M لعل — 84. M لعل — 85. M لعل — 86. M لعل — 87. M لعل
— 88. M لعل — 89. M لعل — 90. M لعل — 91. M لعل — 92. M لعل
— 93. M لعل — 94. M لعل — 95. M لعل — 96. M لعل — 97. M لعل
— 98. M لعل — 99. M لعل — 100. M لعل —

8. Title varies or wanting.— 9. H tenap. 10. OH for a have شاه دارد نوی کرده — 10. M om. CH — 11. H پذیر M پذیر B پذیر — 12. C خور for — 14. Title varies.— 16. M om. و — 17. CH om. 17—21. M substituted for 17 حال فریاد خوانده دایم نام — 18 B — 19. 1 — 20. H مریضان — 22. H مریضان

50. 1. C om. و — 2. OH om. H adl. m. v. in marg. A om. in text, adl. and. m. in marg. 3. بی پاد و نصیحت — 4. CH M — 5. OH M — 6. OH م — 7. C — 8. C — 9. M — 10. CH — 11. H — 12. C — 13. C — 14. — 15. C — 16. C — 17. C — 18. C — 19. C — 20. C — 21. C — 22. C — 23. C — 24. C — 25. C — 26. C — 27. C — 28. C — 29. C — 30. C — 31. C — 32. C — 33. C — 34. C — 35. C — 36. C — 37. C — 38. C — 39. C — 40. C — 41. C — 42. C — 43. C — 44. C — 45. C — 46. C — 47. C — 48. C — 49. C — 50. C — 51. C — 52. C — 53. C — 54. C — 55. C — 56. C — 57. C — 58. C — 59. C — 60. C — 61. C — 62. C — 63. C — 64. C — 65. C — 66. C — 67. C — 68. C — 69. C — 70. C — 71. C — 72. C — 73. C — 74. C — 75. C — 76. C — 77. C — 78. C — 79. C — 80. C — 81. C — 82. C — 83. C — 84. C — 85. C — 86. C — 87. C — 88. C — 89. C — 90. C — 91. C — 92. C — 93. C — 94. C — 95. C — 96. C — 97. C — 98. C — 99. C — 100. C

51. 1. M — 2. B — 3. B — 4. B — 5. B — 6. B — 7. B — 8. B — 9. B — 10. B — 11. B — 12. B — 13. B — 14. B — 15. B — 16. B — 17. B — 18. B — 19. B — 20. B — 21. B — 22. B — 23. B — 24. B — 25. B — 26. B — 27. B — 28. B — 29. B — 30. B — 31. B — 32. B — 33. B — 34. B — 35. B — 36. B — 37. B — 38. B — 39. B — 40. B — 41. B — 42. B — 43. B — 44. B — 45. B — 46. B — 47. B — 48. B — 49. B — 50. B — 51. B — 52. B — 53. B — 54. B — 55. B — 56. B — 57. B — 58. B — 59. B — 60. B — 61. B — 62. B — 63. B — 64. B — 65. B — 66. B — 67. B — 68. B — 69. B — 70. B — 71. B — 72. B — 73. B — 74. B — 75. B — 76. B — 77. B — 78. B — 79. B — 80. B — 81. B — 82. B — 83. B — 84. B — 85. B — 86. B — 87. B — 88. B — 89. B — 90. B — 91. B — 92. B — 93. B — 94. B — 95. B — 96. B — 97. B — 98. B — 99. B — 100. B

52. 2. C om. 2—5 M — 6. B — 7. B — 8. B — 9. B — 10. B — 11. B — 12. B — 13. B — 14. B — 15. B — 16. B — 17. B — 18. B — 19. B — 20. B — 21. B — 22. B — 23. B — 24. B — 25. B — 26. B — 27. B — 28. B — 29. B — 30. B — 31. B — 32. B — 33. B — 34. B — 35. B — 36. B — 37. B — 38. B — 39. B — 40. B — 41. B — 42. B — 43. B — 44. B — 45. B — 46. B — 47. B — 48. B — 49. B — 50. B — 51. B — 52. B — 53. B — 54. B — 55. B — 56. B — 57. B — 58. B — 59. B — 60. B — 61. B — 62. B — 63. B — 64. B — 65. B — 66. B — 67. B — 68. B — 69. B — 70. B — 71. B — 72. B — 73. B — 74. B — 75. B — 76. B — 77. B — 78. B — 79. B — 80. B — 81. B — 82. B — 83. B — 84. B — 85. B — 86. B — 87. B — 88. B — 89. B — 90. B — 91. B — 92. B — 93. B — 94. B — 95. B — 96. B — 97. B — 98. B — 99. B — 100. B

53. 2. H — 3. H — 4. H — 5. H — 6. H — 7. H — 8. H — 9. H — 10. H — 11. H — 12. H — 13. H — 14. H — 15. H — 16. H — 17. H — 18. H — 19. H — 20. H — 21. H — 22. H — 23. H — 24. H — 25. H — 26. H — 27. H — 28. H — 29. H — 30. H — 31. H — 32. H — 33. H — 34. H — 35. H — 36. H — 37. H — 38. H — 39. H — 40. H — 41. H — 42. H — 43. H — 44. H — 45. H — 46. H — 47. H — 48. H — 49. H — 50. H — 51. H — 52. H — 53. H — 54. H — 55. H — 56. H — 57. H — 58. H — 59. H — 60. H — 61. H — 62. H — 63. H — 64. H — 65. H — 66. H — 67. H — 68. H — 69. H — 70. H — 71. H — 72. H — 73. H — 74. H — 75. H — 76. H — 77. H — 78. H — 79. H — 80. H — 81. H — 82. H — 83. H — 84. H — 85. H — 86. H — 87. H — 88. H — 89. H — 90. H — 91. H — 92. H — 93. H — 94. H — 95. H — 96. H — 97. H — 98. H — 99. H — 100. H

و 9. OM om. *drav* — از *drav word* HLB 8. — را بن کاند
 10. M. — بد بود نه نکوز من H — *alt. vendang in mang.*
 19. H باشد *for* — در حبس بند M در حبس و بند CH 11. — دشتی
 — کوگی CH زی M 15. — اند B 14. — *for* باشد ML بند
 — توژ طبع بودار IAL *drav* A in mang. *for* از HB گر حورر HB 16.
 — جامه نیکو H کفی م'ل M کفی و مال H 19. — و شراب OIA 17.
 20. Title varies. — 22. C حکمت H حکمت C 22.

8. H — همه گذرست M و M om. 8. HB — مسحت آ —
 9. CH put as short line of next chap. — H 9. — بکا بکی
 15. M — دانه M حورر C نمای *before* و M 14. — غریب
 17. I *for* گر I 17. — عادی M زادی C 16. 17. H *drav*
 — حلیت و مرصه M مگر دای لوبی CH 14. — *after* و B om.
 19. OR — *for* آ — 20. M — *for* آ — 21. C om. —
 — تنیل H چاهل M —

1. CH — آیدانی CH 2. — و M om. باشد زی I 1.
 — بادشاه پیرا پادشاه I و *for* H 4. — و *for* OH مفری M 4.
 5. M om. *title* CH — *the* CH 6. — *the* CH 6. —
 7. — از مصلحت M بهنگام از — *the* CH 7. — *the* CH 7.
 8. M — *the* CH 8. — *the* CH 8. —
 11. M — *the* CH 11. — *the* CH 11. —
 12. CHM — *the* CH 12. — *the* CH 12. —
 13. CHM — *the* CH 13. — *the* CH 13. —
 14. CHM — *the* CH 14. — *the* CH 14. —
 15. CHM — *the* CH 15. — *the* CH 15. —
 16. CHM — *the* CH 16. — *the* CH 16. —
 17. CHM — *the* CH 17. — *the* CH 17. —
 18. CHM — *the* CH 18. — *the* CH 18. —
 19. CHM — *the* CH 19. — *the* CH 19. —
 20. CHM — *the* CH 20. — *the* CH 20. —
 21. CHM — *the* CH 21. — *the* CH 21. —
 22. CHM — *the* CH 22. — *the* CH 22. —

1. CH — *the* CH 1. — *the* CH 1. —
 2. M — *the* M 2. — *the* M 2. —
 3. M — *the* M 3. — *the* M 3. —
 4. M — *the* M 4. — *the* M 4. —
 5. M — *the* M 5. — *the* M 5. —
 6. M — *the* M 6. — *the* M 6. —
 7. CH om. 7. — *the* CH 7. —
 8. M — *the* M 8. — *the* M 8. —
 9. H — *the* H 9. — *the* H 9. —
 10. C — *the* C 10. — *the* C 10. —
 11. — *the* — 12. CH — *the* CH 12. — *the* CH 12. —
 13. CH — *the* CH 13. — *the* CH 13. —
 14. CH — *the* CH 14. — *the* CH 14. —
 15. CH — *the* CH 15. — *the* CH 15. —
 16. CH — *the* CH 16. — *the* CH 16. —
 17. CH — *the* CH 17. — *the* CH 17. —
 18. CH — *the* CH 18. — *the* CH 18. —
 19. CH — *the* CH 19. — *the* CH 19. —
 20. CH — *the* CH 20. — *the* CH 20. —
 21. CH — *the* CH 21. — *the* CH 21. —
 22. CH — *the* CH 22. — *the* CH 22. —

10. — زمان H سر آن L سر آن L as text, ex — نه بنوی 3 ak —
 21. H گردو — 22. OH om. 3f پردن جان M — برا for در M —
 — نفسی for لقل MLB چنگه —

57. 1. M در شمع قلم M — 2. H محب است in α B —
 3. OH om. M — 4. OH om. M — 5. OH om. M — 6. H —
 7. OH om. 9. 10. M — 11. H — 12. H — 13. H — 14. H —
 15. H — 16. H — 17. H — 18. H — 19. H — 20. H —
 21. H — 22. H — 23. H — 24. H — 25. H — 26. H —
 27. H — 28. H — 29. H — 30. H — 31. H — 32. H —
 33. H — 34. H — 35. H — 36. H — 37. H — 38. H —
 39. H — 40. H — 41. H — 42. H — 43. H — 44. H —
 45. H — 46. H — 47. H — 48. H — 49. H — 50. H —
 51. H — 52. H — 53. H — 54. H — 55. H — 56. H —
 57. H — 58. H — 59. H — 60. H — 61. H — 62. H —
 63. H — 64. H — 65. H — 66. H — 67. H — 68. H —
 69. H — 70. H — 71. H — 72. H — 73. H — 74. H —
 75. H — 76. H — 77. H — 78. H — 79. H — 80. H —
 81. H — 82. H — 83. H — 84. H — 85. H — 86. H —
 87. H — 88. H — 89. H — 90. H — 91. H — 92. H —
 93. H — 94. H — 95. H — 96. H — 97. H — 98. H —
 99. H — 100. H —

68. 1. C — 2. C — 3. C — 4. C — 5. C — 6. C — 7. C — 8. C — 9. C — 10. C — 11. C — 12. C — 13. C — 14. C — 15. C — 16. C — 17. C — 18. C — 19. C — 20. C — 21. C — 22. C — 23. C — 24. C — 25. C — 26. C — 27. C — 28. C — 29. C — 30. C — 31. C — 32. C — 33. C — 34. C — 35. C — 36. C — 37. C — 38. C — 39. C — 40. C — 41. C — 42. C — 43. C — 44. C — 45. C — 46. C — 47. C — 48. C — 49. C — 50. C — 51. C — 52. C — 53. C — 54. C — 55. C — 56. C — 57. C — 58. C — 59. C — 60. C — 61. C — 62. C — 63. C — 64. C — 65. C — 66. C — 67. C — 68. C — 69. C — 70. C — 71. C — 72. C — 73. C — 74. C — 75. C — 76. C — 77. C — 78. C — 79. C — 80. C — 81. C — 82. C — 83. C — 84. C — 85. C — 86. C — 87. C — 88. C — 89. C — 90. C — 91. C — 92. C — 93. C — 94. C — 95. C — 96. C — 97. C — 98. C — 99. C — 100. C —

69. 1. A — 2. A — 3. A — 4. A — 5. A — 6. A — 7. A — 8. A — 9. A — 10. A — 11. A — 12. A — 13. A — 14. A — 15. A — 16. A — 17. A — 18. A — 19. A — 20. A — 21. A — 22. A — 23. A — 24. A — 25. A — 26. A — 27. A — 28. A — 29. A — 30. A — 31. A — 32. A — 33. A — 34. A — 35. A — 36. A — 37. A — 38. A — 39. A — 40. A — 41. A — 42. A — 43. A — 44. A — 45. A — 46. A — 47. A — 48. A — 49. A — 50. A — 51. A — 52. A — 53. A — 54. A — 55. A — 56. A — 57. A — 58. A — 59. A — 60. A — 61. A — 62. A — 63. A — 64. A — 65. A — 66. A — 67. A — 68. A — 69. A — 70. A — 71. A — 72. A — 73. A — 74. A — 75. A — 76. A — 77. A — 78. A — 79. A — 80. A — 81. A — 82. A — 83. A — 84. A — 85. A — 86. A — 87. A — 88. A — 89. A — 90. A — 91. A — 92. A — 93. A — 94. A — 95. A — 96. A — 97. A — 98. A — 99. A — 100. A —

تا بداند (بدانی M) حق از هر دو طرف * کین همه هیچ نیست ای تو و پس
 خدمت چسوی و چو یکسانی است * هر چه تو خواستی همه آنست

10. OHM — M آب و خاک
— بازو

1. *alternā in mag.* — 2. *alternā in mag.* — 3. *alternā in mag.* — 4. *alternā in mag.* — 5. *alternā in mag.* — 6. *alternā in mag.* — 7. *alternā in mag.* — 8. *alternā in mag.* — 9. *alternā in mag.* — 10. *alternā in mag.* — 11. *alternā in mag.* — 12. *alternā in mag.* — 13. *alternā in mag.* — 14. *alternā in mag.* — 15. *alternā in mag.* — 16. *alternā in mag.* — 17. *alternā in mag.* — 18. *alternā in mag.* — 19. *alternā in mag.* — 20. *alternā in mag.* — 21. *alternā in mag.* — 22. *alternā in mag.* — 23. *alternā in mag.* — 24. *alternā in mag.* — 25. *alternā in mag.* — 26. *alternā in mag.* — 27. *alternā in mag.* — 28. *alternā in mag.* — 29. *alternā in mag.* — 30. *alternā in mag.* — 31. *alternā in mag.* — 32. *alternā in mag.* — 33. *alternā in mag.* — 34. *alternā in mag.* — 35. *alternā in mag.* — 36. *alternā in mag.* — 37. *alternā in mag.* — 38. *alternā in mag.* — 39. *alternā in mag.* — 40. *alternā in mag.* — 41. *alternā in mag.* — 42. *alternā in mag.* — 43. *alternā in mag.* — 44. *alternā in mag.* — 45. *alternā in mag.* — 46. *alternā in mag.* — 47. *alternā in mag.* — 48. *alternā in mag.* — 49. *alternā in mag.* — 50. *alternā in mag.* — 51. *alternā in mag.* — 52. *alternā in mag.* — 53. *alternā in mag.* — 54. *alternā in mag.* — 55. *alternā in mag.* — 56. *alternā in mag.* — 57. *alternā in mag.* — 58. *alternā in mag.* — 59. *alternā in mag.* — 60. *alternā in mag.*

[illegible]

H = C, but puts the wrong hemistich together, has مرد و سرور
نیش and دل with in mng. قی; M has the first of C's two lines
above, follows with 16 of text, then 15 u of text, completing the
line with سال چلیب نوسف — رتبه جنیش نیسف 16. B جهه 17. B
نیس را غم مراد دل مصلح = کرد حق 17. M بد کردار M یسمل و C
18. B — در به جمال H زی MB گفت کار 18. M کوه دشمنش باطل
townsp. پیش and پیش HMM بد انسان 20. H om. B خدا M
— از روی O دهره CHMM bis فعل به

92. 1. C om. 1-5.— 2. H om. 2-5 IM قوس — 4. M om.
|| في الله in β.— 5. I عنهم و معهم with gīcas مشاه over r M.

— باطله S. C. — جنس CH 7. — فعال فی الامور O. CH 8. — مینک
 قیوب کو کین سرخ بزدهست * زده دولتی کشوری زانست O after M 9.
 10. C om. — 11. O om. — 12. C om. — 13. OHM — 14. C — 15. O —
 — و سده C 16. — گشت بر لر عیش M بر لر عیش گشت H عیش بر لر گشت
 20. CH transp. 20, 21 — 21. OH مایه H و — 22. OH —
 23. M — ز فعل M —

نرسی ALB و هر خود ویدو H خود بندو M تا بردو شاهر M 23.
 at beginning of B فای at end Hae. — 2. H کز H —
 3. CH om. 4—10. — لا يجوز هانز O مشق در CH 3. — ای صافی
 10. A مبه M مبه خود CH 13. — بکرتک پوش M 11. — تاج دانه A —
 15. H om. M از هوا H — از دم C مکه M خویش را ز خود
 16. Piston differ. — 17. C حوس او ex حواو C — 18. CH نفس خریش
 19. H خرم H — 20. M om. و — 21. M om. —

زده M زده من آس دم پس C 2. — H om. M خویشی زده O 3. —
 4. Piston differ. H om. thin — 5. OHM کز OHM 6. — من آدم پس
 و مینک C 7. — آس نکر پارمائی M پارمائی for کار ساز C 7. —
 8. شد مبه M دلوی شد مبه در C 10. — مقام مسکن M بدین H و مینک H
 11. C om. 11, 12. M om. 11. — 12. A om. add. and. m. in
 marg. — 13. C خطر C — 14. ALB for پر ALB —
 15. Piston differ. — 16. M شهر مظهر M — 17. HM شور for
 (M) بود CHM اندر CHM — 18. CHM ساهش A ساهش A
 — هم دوان ساهش M در C اندر M 19. — هوا در H هوا در
 20. HMA ساهش C ساهش HMA — 21. CHM آوریتم CHM —
 22. M حال نر چوست M —

مهی B in marg. زده CHM 2. — مهوری مکن H 1. —
 3. O — و مهوری مهوری M جول و H دی O — زادهی after تر
 5. M om. آس M نفس om. — 6. M ساهش corr. ex
 (without dot) — 7. H شب قرا — 8. M مرا کز — 9. C قصد for
 10. CH قصد A قصد A — 11. H — 12. i —
 13. OHM transp. 13, 14. M — 15. O — 16. O —
 17. OHM نفس جون شده در CHM — 18. M با تال H با تال
 19. OHB بر لر OHB — 20. OHB — گشت نفس M جویی او A —
 21. O — ز آروش O — 22. O — زوجه آن پندرد

پاک HM 2. — راه ALB دم گل خندره واک و راه M OH om. 1. —
 — زبانه روی و پشائی M مری و ابروی و روی و پشائی H مری و پشائی
 3. C — کز for C 4. — بسته عقل را M مده ML OH om. 5. —

— چکونه H خزینه M دل در شد کعبه^۱ OHM 6. — و پیرانست
7. CH — بشنو I نشود علم HM یاهوسی CB 8. — نهری C
— نامبر C 12. — 10. CHM ont. 10, 11. — 10. CHM ont. M
and live. — خلق H نیروی M تعبدت خلق H و خلقت بود CH 18.
14. HMIB om. in β. — 15. HM نیازی H 16. OHM om.
چوب دردم M. 20. — 19. CH حال هیچ OH 18. —
CH om. 20, 21.

87. لا. M بقاوت — 4. OHM که می OHL — 5. M
om. و — 9. OH add حدیث است * چه عشق نوی — 10. Titled vary. — 11. هر نقاب ه — 18. O
in β. غلک O که با کز M پای بر نه تفرق نام M in کی for اگر
14. H trap. 14. 15. B U eny با H بطبع M — 16. C om.
تا بود نامک از سبک M — 17. M — نیراف نامی M — 18. OH om.
M — 19. OH om. A om. add. unil. in. in mang. 1
م — 20. M — 21. M — 22. M — 23. M — 24. M — 25. M — 26. M — 27. M — 28. M — 29. M — 30. M — 31. M — 32. M — 33. M — 34. M — 35. M — 36. M — 37. M — 38. M — 39. M — 40. M — 41. M — 42. M — 43. M — 44. M — 45. M — 46. M — 47. M — 48. M — 49. M — 50. M — 51. M — 52. M — 53. M — 54. M — 55. M — 56. M — 57. M — 58. M — 59. M — 60. M — 61. M — 62. M — 63. M — 64. M — 65. M — 66. M — 67. M — 68. M — 69. M — 70. M — 71. M — 72. M — 73. M — 74. M — 75. M — 76. M — 77. M — 78. M — 79. M — 80. M — 81. M — 82. M — 83. M — 84. M — 85. M — 86. M — 87. M — 88. M — 89. M — 90. M — 91. M — 92. M — 93. M — 94. M — 95. M — 96. M — 97. M — 98. M — 99. M — 100. M — 101. M — 102. M — 103. M — 104. M — 105. M — 106. M — 107. M — 108. M — 109. M — 110. M — 111. M — 112. M — 113. M — 114. M — 115. M — 116. M — 117. M — 118. M — 119. M — 120. M — 121. M — 122. M — 123. M — 124. M — 125. M — 126. M — 127. M — 128. M — 129. M — 130. M — 131. M — 132. M — 133. M — 134. M — 135. M — 136. M — 137. M — 138. M — 139. 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M — 584. M — 585. M — 586. M — 587. M — 588. M — 5

۱۲. همد از دلی ۳، ۴ — خاکی و قبول چوب باشد ۵، ۶ پروی ۷، ۸
۹. A om, A om, Ad, Ad, om, — ۱۰. او لوی ۱۱. دارایی را زدن سلول نلوی M
۱۲. بی ۱۳. after و O om, — ۱۴. از نماز ۱۵. — ۱۶. فصل آ معطل
۱۷. OH om, — ۱۸. نوی در ۱۹. — (معطل) فصل ۲۰. فصل آ معطل
۲۱. — ۲۲. H om, و H om, — ۲۳. تا نو در زیر چار ۲۴.
— ۲۵. ۱۰H om, ۱۰, ۱۱. — ۲۶. بوزید ۲۷. بی نماز ۲۸. — ۲۹. OH om, ۱۴-۱۷ — ۳۰. قرص نماز ۳۱. M
— ۳۲. از دیو ۳۳. — هرگز در ۳۴. M om, ۱۹. — (اکر for) کو ۳۵.
for بدنی ۳۶. CHL om, — ۳۷. هرگز این ۳۸. — عالم جای آ شد ۳۹. —
— حساب for حدیث ۴۰. صفای ۴۱. —

[illegible]

آن ولی خدا H and theucc as O, M — آن خدا خوانده سرورا پولی
 29. M — شد O دوده حسین M 21. — خواند وولی I ویسی نبی

که چرتو در نماز رفته بدی " نزد او — زد بر او رفته بدی

70. 1. M — از آن اکبر M 2. — پرویز زقر M 3. —
 4. H om. in B. — 5. H — نه پری پخته M پس چوبی M 6. — همه با کام B
 7. سلامت M — 8. — از آن both hemintichu M both, com. in marg. H سلام
 9. H, HM — آن M inu.

نکاست گردکار صله وایش — نه بود دار و چار مهادوش
 هرگز بانگ ز جفت صغای غرد — چون زن به ز مرد نیک بدر

9. OH — چنانها H پذیرد نماز M (7) فریذیرد نماز H آن Q
 10. — چلهانی H (درین) OH 11. — در طریق فخر و چلهی M را چهل M
 12. OH — یاد دار افتاد حق M حق حق for را O 13.
 14. OH — بفرقه بود نماز M با دعا M — 15. A om. add. in marg. end. m. —
 16. OH — خدای M for several hand-
 17. — دعای H (H has Maia varietal in marg.) جانش کبریا کشان دریای M
 18. OH — و از قرآن رعدی و نهال M زنده نماز O 19. — آن سوال M گزروا OH
 20. H بل I — به دگر بر مقام شد M که استقام شد M حرام H 21.
 22. B — وسم for پیشه B 23. — ترو I دوستدار محکم بی M بی بی I AB

71. B. M — آنکه او H است است I A. 2. —
 به چنین جامد کم از حد — ولس خواجه خون خویش را فام مشروب
 4. M — بدل M (A. alteru. rouding in marg. — 5. M — باقی M
 6. — بهر for در M جمله را این فرور فام هست M 8. — A, OH om. —
 9. M — نهفت H نکند هر کسی میان دزبان B and a, and for سر سر پنهان M
 10. — 11. M — که از بود خلق و حق شنود M ای M
 12. — 13. M — داند از آمد حق درو بهری M
 14. — 15. M — ازین خیمت مهال M for ا زنت بود H زنت بود O 16. —
 17. H — 18. H — 19. M — 20. M — 21. M — 22. M — 23. M —
 24. M — 25. M — 26. M — 27. M — 28. M — 29. M — 30. M — 31. M — 32. M — 33. M — 34. M — 35. M — 36. M — 37. M — 38. M — 39. M — 40. M — 41. M — 42. M — 43. M — 44. M — 45. M — 46. M — 47. M — 48. M — 49. M — 50. M — 51. M — 52. M — 53. M — 54. M — 55. M — 56. M — 57. M — 58. M — 59. M — 60. M — 61. M — 62. M — 63. M — 64. M — 65. M — 66. M — 67. M — 68. M — 69. M — 70. M — 71. M — 72. M — 73. M — 74. M — 75. M — 76. M — 77. M — 78. M — 79. M — 80. M — 81. M — 82. M — 83. M — 84. M — 85. M — 86. M — 87. M — 88. M — 89. M — 90. M — 91. M — 92. M — 93. M — 94. M — 95. M — 96. M — 97. M — 98. M — 99. M — 100. M

بود آن صالحه زن زیبا — جوهر نام مسم چون دینا

19. EH om. A om. add. end. m. in marg. — 20. MH om. a M
 21. — پس روا M — 22. — است و برزیا بر چید M — 23. — مالک زن و مرد

72. 2. M — 3. CH — 4. — 5. — 6. — 7. — 8. — 9. — 10. — 11. — 12. — 13. — 14. — 15. — 16. — 17. — 18. — 19. — 20. — 21. — 22. — 23. — 24. — 25. — 26. — 27. — 28. — 29. — 30. — 31. — 32. — 33. — 34. — 35. — 36. — 37. — 38. — 39. — 40. — 41. — 42. — 43. — 44. — 45. — 46. — 47. — 48. — 49. — 50. — 51. — 52. — 53. — 54. — 55. — 56. — 57. — 58. — 59. — 60. — 61. — 62. — 63. — 64. — 65. — 66. — 67. — 68. — 69. — 70. — 71. — 72. — 73. — 74. — 75. — 76. — 77. — 78. — 79. — 80. — 81. — 82. — 83. — 84. — 85. — 86. — 87. — 88. — 89. — 90. — 91. — 92. — 93. — 94. — 95. — 96. — 97. — 98. — 99. — 100. M

14. H. — 15. CHM for — 16. CHM for — 17. CHM for — 18. CHM for — 19. M. — 20. M. — 21. O. — 22. H. — 23. H. — 24. H. — 25. H. — 26. H. — 27. H. — 28. H. — 29. H. — 30. H. — 31. H. — 32. H. — 33. H. — 34. H. — 35. H. — 36. H. — 37. H. — 38. H. — 39. H. — 40. H. — 41. H. — 42. H. — 43. H. — 44. H. — 45. H. — 46. H. — 47. H. — 48. H. — 49. H. — 50. H. — 51. H. — 52. H. — 53. H. — 54. H. — 55. H. — 56. H. — 57. H. — 58. H. — 59. H. — 60. H. — 61. H. — 62. H. — 63. H. — 64. H. — 65. H. — 66. H. — 67. H. — 68. H. — 69. H. — 70. H. — 71. H. — 72. H. — 73. H. — 74. H. — 75. H. — 76. H. — 77. H. — 78. H. — 79. H. — 80. H. — 81. H. — 82. H. — 83. H. — 84. H. — 85. H. — 86. H. — 87. H. — 88. H. — 89. H. — 90. H. — 91. H. — 92. H. — 93. H. — 94. H. — 95. H. — 96. H. — 97. H. — 98. H. — 99. H. — 100. H.

73. 2. H. om. — 3. CH. om. — 4. H. om. — 5. H. om. — 6. H. om. — 7. H. om. — 8. H. om. — 9. H. om. — 10. H. om. — 11. H. om. — 12. H. om. — 13. H. om. — 14. H. om. — 15. H. om. — 16. H. om. — 17. H. om. — 18. H. om. — 19. H. om. — 20. H. om. — 21. H. om. — 22. H. om. — 23. H. om. — 24. H. om. — 25. H. om. — 26. H. om. — 27. H. om. — 28. H. om. — 29. H. om. — 30. H. om. — 31. H. om. — 32. H. om. — 33. H. om. — 34. H. om. — 35. H. om. — 36. H. om. — 37. H. om. — 38. H. om. — 39. H. om. — 40. H. om. — 41. H. om. — 42. H. om. — 43. H. om. — 44. H. om. — 45. H. om. — 46. H. om. — 47. H. om. — 48. H. om. — 49. H. om. — 50. H. om. — 51. H. om. — 52. H. om. — 53. H. om. — 54. H. om. — 55. H. om. — 56. H. om. — 57. H. om. — 58. H. om. — 59. H. om. — 60. H. om. — 61. H. om. — 62. H. om. — 63. H. om. — 64. H. om. — 65. H. om. — 66. H. om. — 67. H. om. — 68. H. om. — 69. H. om. — 70. H. om. — 71. H. om. — 72. H. om. — 73. H. om. — 74. H. om. — 75. H. om. — 76. H. om. — 77. H. om. — 78. H. om. — 79. H. om. — 80. H. om. — 81. H. om. — 82. H. om. — 83. H. om. — 84. H. om. — 85. H. om. — 86. H. om. — 87. H. om. — 88. H. om. — 89. H. om. — 90. H. om. — 91. H. om. — 92. H. om. — 93. H. om. — 94. H. om. — 95. H. om. — 96. H. om. — 97. H. om. — 98. H. om. — 99. H. om. — 100. H. om.

دست حکم ترا بکن فیکون ■ در یکس دم هزار اثرانیز

74. 1. OH. — 2. OH. — 3. H. — 4. H. — 5. H. — 6. H. — 7. H. — 8. H. — 9. H. — 10. H. — 11. H. — 12. H. — 13. H. — 14. H. — 15. H. — 16. H. — 17. H. — 18. H. — 19. H. — 20. H. — 21. H. — 22. H. — 23. H. — 24. H. — 25. H. — 26. H. — 27. H. — 28. H. — 29. H. — 30. H. — 31. H. — 32. H. — 33. H. — 34. H. — 35. H. — 36. H. — 37. H. — 38. H. — 39. H. — 40. H. — 41. H. — 42. H. — 43. H. — 44. H. — 45. H. — 46. H. — 47. H. — 48. H. — 49. H. — 50. H. — 51. H. — 52. H. — 53. H. — 54. H. — 55. H. — 56. H. — 57. H. — 58. H. — 59. H. — 60. H. — 61. H. — 62. H. — 63. H. — 64. H. — 65. H. — 66. H. — 67. H. — 68. H. — 69. H. — 70. H. — 71. H. — 72. H. — 73. H. — 74. H. — 75. H. — 76. H. — 77. H. — 78. H. — 79. H. — 80. H. — 81. H. — 82. H. — 83. H. — 84. H. — 85. H. — 86. H. — 87. H. — 88. H. — 89. H. — 90. H. — 91. H. — 92. H. — 93. H. — 94. H. — 95. H. — 96. H. — 97. H. — 98. H. — 99. H. — 100. H.

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زبان مغربی پروژبی لغت M — 2. MAB نسبت — 3. MAB — 4. MAB — 5. MAB — 6. MAB — 7. MAB — 8. MAB — 9. MAB — 10. MAB — 11. MAB — 12. MAB — 13. MAB — 14. MAB — 15. MAB — 16. MAB — 17. MAB — 18. MAB — 19. MAB — 20. MAB — 21. MAB — 22. MAB — 23. MAB — 24. MAB — 25. MAB — 26. MAB — 27. MAB — 28. MAB — 29. MAB — 30. MAB — 31. MAB — 32. MAB — 33. MAB — 34. MAB — 35. MAB — 36. MAB — 37. MAB — 38. MAB — 39. MAB — 40. MAB — 41. MAB — 42. MAB — 43. MAB — 44. MAB — 45. MAB — 46. MAB — 47. MAB — 48. MAB — 49. MAB — 50. MAB — 51. MAB — 52. MAB — 53. MAB — 54. MAB — 55. MAB — 56. MAB — 57. MAB — 58. MAB — 59. MAB — 60. MAB — 61. MAB — 62. MAB — 63. MAB — 64. MAB — 65. MAB — 66. MAB — 67. MAB — 68. MAB — 69. MAB — 70. MAB — 71. MAB — 72. MAB — 73. MAB — 74. MAB — 75. MAB — 76. MAB — 77. MAB — 78. MAB — 79. MAB — 80. MAB — 81. MAB — 82. MAB — 83. MAB — 84. MAB — 85. MAB — 86. MAB — 87. MAB — 88. MAB — 89. MAB — 90. MAB — 91. MAB — 92. MAB — 93. MAB — 94. MAB — 95. MAB — 96. MAB — 97. MAB — 98. MAB — 99. MAB — 100. MAB

لا دل و چشم مردم بده * که نپشت ز قدر در آید

10. O — 11. M — 12. OIAL — 13. H — 14. L — 15. MB — 16. — 17. O — 18. O — 19. O — 20. — 21. — 22. — 23. — 24. — 25. — 26. — 27. — 28. — 29. — 30. — 31. — 32. — 33. — 34. — 35. — 36. — 37. — 38. — 39. — 40. — 41. — 42. — 43. — 44. — 45. — 46. — 47. — 48. — 49. — 50. — 51. — 52. — 53. — 54. — 55. — 56. — 57. — 58. — 59. — 60. — 61. — 62. — 63. — 64. — 65. — 66. — 67. — 68. — 69. — 70. — 71. — 72. — 73. — 74. — 75. — 76. — 77. — 78. — 79. — 80. — 81. — 82. — 83. — 84. — 85. — 86. — 87. — 88. — 89. — 90. — 91. — 92. — 93. — 94. — 95. — 96. — 97. — 98. — 99. — 100.

85. 1. OH — 2. OH — 3. OH — 4. OH — 5. OH — 6. OH — 7. OH — 8. OH — 9. OH — 10. OH — 11. OH — 12. OH — 13. OH — 14. OH — 15. OH — 16. OH — 17. OH — 18. OH — 19. OH — 20. OH — 21. OH — 22. OH — 23. OH — 24. OH — 25. OH — 26. OH — 27. OH — 28. OH — 29. OH — 30. OH — 31. OH — 32. OH — 33. OH — 34. OH — 35. OH — 36. OH — 37. OH — 38. OH — 39. OH — 40. OH — 41. OH — 42. OH — 43. OH — 44. OH — 45. OH — 46. OH — 47. OH — 48. OH — 49. OH — 50. OH — 51. OH — 52. OH — 53. OH — 54. OH — 55. OH — 56. OH — 57. OH — 58. OH — 59. OH — 60. OH — 61. OH — 62. OH — 63. OH — 64. OH — 65. OH — 66. OH — 67. OH — 68. OH — 69. OH — 70. OH — 71. OH — 72. OH — 73. OH — 74. OH — 75. OH — 76. OH — 77. OH — 78. OH — 79. OH — 80. OH — 81. OH — 82. OH — 83. OH — 84. OH — 85. OH — 86. OH — 87. OH — 88. OH — 89. OH — 90. OH — 91. OH — 92. OH — 93. OH — 94. OH — 95. OH — 96. OH — 97. OH — 98. OH — 99. OH — 100. OH

پس دو عکس آفتاب و آب شمار * و آن سهوم عکس آب بر دواز

2. M om. — 3. OH — 4. OH — 5. OH — 6. OH — 7. OH — 8. OH — 9. OH — 10. OH — 11. OH — 12. OH — 13. OH — 14. OH — 15. OH — 16. OH — 17. OH — 18. OH — 19. OH — 20. OH — 21. OH — 22. OH — 23. OH — 24. OH — 25. OH — 26. OH — 27. OH — 28. OH — 29. OH — 30. OH — 31. OH — 32. OH — 33. OH — 34. OH — 35. OH — 36. OH — 37. OH — 38. OH — 39. OH — 40. OH — 41. OH — 42. OH — 43. OH — 44. OH — 45. OH — 46. OH — 47. OH — 48. OH — 49. OH — 50. OH — 51. OH — 52. OH — 53. OH — 54. OH — 55. OH — 56. OH — 57. OH — 58. OH — 59. OH — 60. OH — 61. OH — 62. OH — 63. OH — 64. OH — 65. OH — 66. OH — 67. OH — 68. OH — 69. OH — 70. OH — 71. OH — 72. OH — 73. OH — 74. OH — 75. OH — 76. OH — 77. OH — 78. OH — 79. OH — 80. OH — 81. OH — 82. OH — 83. OH — 84. OH — 85. OH — 86. OH — 87. OH — 88. OH — 89. OH — 90. OH — 91. OH — 92. OH — 93. OH — 94. OH — 95. OH — 96. OH — 97. OH — 98. OH — 99. OH — 100. OH

کی بسازد یکم مطلق نو * باد با بادبان ذوق نو

11. H om. — 12. M — 13. H — 14. H — 15. H — 16. H — 17. OM — 18. H — 19. H — 20. H — 21. H — 22. H — 23. H — 24. H — 25. H — 26. H — 27. H — 28. H — 29. H — 30. H — 31. H — 32. H — 33. H — 34. H — 35. H — 36. H — 37. H — 38. H — 39. H — 40. H — 41. H — 42. H — 43. H — 44. H — 45. H — 46. H — 47. H — 48. H — 49. H — 50. H — 51. H — 52. H — 53. H — 54. H — 55. H — 56. H — 57. H — 58. H — 59. H — 60. H — 61. H — 62. H — 63. H — 64. H — 65. H — 66. H — 67. H — 68. H — 69. H — 70. H — 71. H — 72. H — 73. H — 74. H — 75. H — 76. H — 77. H — 78. H — 79. H — 80. H — 81. H — 82. H — 83. H — 84. H — 85. H — 86. H — 87. H — 88. H — 89. H — 90. H — 91. H — 92. H — 93. H — 94. H — 95. H — 96. H — 97. H — 98. H — 99. H — 100. H

88. 1. B — 2. OH — 3. OH — 4. OH — 5. OH — 6. OH — 7. OH — 8. OH — 9. OH — 10. OH — 11. OH — 12. OH — 13. OH — 14. OH — 15. OH — 16. OH — 17. OH — 18. OH — 19. OH — 20. OH — 21. OH — 22. OH — 23. OH — 24. OH — 25. OH — 26. OH — 27. OH — 28. OH — 29. OH — 30. OH — 31. OH — 32. OH — 33. OH — 34. OH — 35. OH — 36. OH — 37. OH — 38. OH — 39. OH — 40. OH — 41. OH — 42. OH — 43. OH — 44. OH — 45. OH — 46. OH — 47. OH — 48. OH — 49. OH — 50. OH — 51. OH — 52. OH — 53. OH — 54. OH — 55. OH — 56. OH — 57. OH — 58. OH — 59. OH — 60. OH — 61. OH — 62. OH — 63. OH — 64. OH — 65. OH — 66. OH — 67. OH — 68. OH — 69. OH — 70. OH — 71. OH — 72. OH — 73. OH — 74. OH — 75. OH — 76. OH — 77. OH — 78. OH — 79. OH — 80. OH — 81. OH — 82. OH — 83. OH — 84. OH — 85. OH — 86. OH — 87. OH — 88. OH — 89. OH — 90. OH — 91. OH — 92. OH — 93. OH — 94. OH — 95. OH — 96. OH — 97. OH — 98. OH — 99. OH — 100. OH

87. 1. IALB — 2. H — 3. C om. — 4. C om. — 5. C om. — 6. C om. — 7. I — 8. IA — 9. IA — 10. IA — 11. IA — 12. IA — 13. IA — 14. IA — 15. IA — 16. IA — 17. IA — 18. IA — 19. IA — 20. IA — 21. IA — 22. IA — 23. IA — 24. IA — 25. IA — 26. IA — 27. IA — 28. IA — 29. IA — 30. IA — 31. IA — 32. IA — 33. IA — 34. IA — 35. IA — 36. IA — 37. IA — 38. IA — 39. IA — 40. IA — 41. IA — 42. IA — 43. IA — 44. IA — 45. IA — 46. IA — 47. IA — 48. IA — 49. IA — 50. IA — 51. IA — 52. IA — 53. IA — 54. IA — 55. IA — 56. IA — 57. IA — 58. IA — 59. IA — 60. IA — 61. IA — 62. IA — 63. IA — 64. IA — 65. IA — 66. IA — 67. IA — 68. IA — 69. IA — 70. IA — 71. IA — 72. IA — 73. IA — 74. IA — 75. IA — 76. IA — 77. IA — 78. IA — 79. IA — 80. IA — 81. IA — 82. IA — 83. IA — 84. IA — 85. IA — 86. IA — 87. IA — 88. IA — 89. IA — 90. IA — 91. IA — 92. IA — 93. IA — 94. IA — 95. IA — 96. IA — 97. IA — 98. IA — 99. IA — 100. IA

18. HB پس M کرد مهرور دور قرانش — 19. Titles differ. — 20. M
M inn. نویدی و نبودنی O لپشتی

کاز درس و لافوت نگران ■ از کمال حدایت قراکن
ای بهست صوا شده ز نیراز ■ پای بست هوای بهای صفا

21. ■ — 22. MI آید — 23. ■ — 24. ■ — 25. ■

25. 1. O and no also H originally; M in β مرچه — 2. M
جمعه — 3. H هده for گشک — 4. H گردشی M — 5. O
om. 6-10. M مودا اخلاص — 11. H مودا اخلاص — 12. H
B سرتون قلم و سرتون قلم M سرتون قلم L altern. in marg.
altern. in marg. سرتون قلم — 13. H, and ALH altern. in marg.
for H om. — 14. H in β — 15. H om. — 16. H om.
نیک H عروش را OB بفرشد برای M — 17. OM I بی وئی
وحدت M — 18. OM وحدت M — 19. OM وحدت M — 20. OM
O end both hemistichs H پاک و صافی چو روز M کن
— 21. H پاک و صافی چو روز M کن — 22. H پاک و صافی
چو روز M کن — 23. H پاک و صافی چو روز M کن — 24. H
پاک و صافی چو روز M کن — 25. H پاک و صافی چو روز M کن —
17. M O in a om. — 18. Titles vary. — 19. O om. HM
20. OB صف —

26. 1. CH نادری — 2. OH om. M in β — 3. M for β line
M inn. a line with first hemistich and second as text β except for
and second as text β except for — 4. B in a om. first
MI om. second O — 5. H in a om. first O om. — 6. H
MI B با بالی H — 7. H با بالی H — 8. H با بالی H — 9. H
با بالی H — 10. H با بالی H — 11. H با بالی H — 12. H
با بالی H — 13. H با بالی H — 14. H با بالی H — 15. H
با بالی H — 16. H با بالی H — 17. H با بالی H — 18. H
با بالی H — 19. H با بالی H — 20. H با بالی H — 21. H
با بالی H — 22. H با بالی H — 23. H با بالی H — 24. H
با بالی H — 25. H با بالی H —

را دین را و علم حق را زاد * خست صفا و صلاح و علم و دین

20. MI مشهور — 21. I باشد for یی — 22. ■ — 23. ■ — 24. ■ — 25. ■

27. ■. O ID, and A altern. in marg. سوزش — 2. O
شعف H, and B altern. in marg. شعف — 3. O
شعف H, and B altern. in marg. شعف — 4. O
شعف H, and B altern. in marg. شعف — 5. O
شعف H, and B altern. in marg. شعف — 6. O
شعف H, and B altern. in marg. شعف — 7. O
شعف H, and B altern. in marg. شعف — 8. O
شعف H, and B altern. in marg. شعف — 9. O
شعف H, and B altern. in marg. شعف — 10. O
شعف H, and B altern. in marg. شعف — 11. O
شعف H, and B altern. in marg. شعف — 12. O
شعف H, and B altern. in marg. شعف — 13. O
شعف H, and B altern. in marg. شعف — 14. O
شعف H, and B altern. in marg. شعف — 15. O
شعف H, and B altern. in marg. شعف — 16. O
شعف H, and B altern. in marg. شعف — 17. O
شعف H, and B altern. in marg. شعف — 18. O
شعف H, and B altern. in marg. شعف — 19. O
شعف H, and B altern. in marg. شعف — 20. O
شعف H, and B altern. in marg. شعف — 21. O
شعف H, and B altern. in marg. شعف — 22. O
شعف H, and B altern. in marg. شعف — 23. O
شعف H, and B altern. in marg. شعف — 24. O
شعف H, and B altern. in marg. شعف — 25. O
شعف H, and B altern. in marg. شعف —

4. O om. 4-8 HM محال — 5. M for وقع حال — 6. M آگینش سود H
 آگ ای مهنت معلوم * هر مینور یاد دای کون M ins. — 7. O first word شفق
 شفق ای شفق — 8. O first word شفق — 9. O first word شفق — 10. O first word شفق
 H خیده — 11. M جاف — 12. M زک — 13. Titles differ. — 14. HM
 سلک آدم β in α — 15. H رنگ عالم O — 16. H رنگ عالم O — 17. H رنگ عالم O
 18. CHM in β هرگز O نفس — 19. CH om. 19-20 M بهشت — 20. H رنگ عالم O
 21. M جام for جام — 22. H رنگ عالم O — 23. H رنگ عالم O — 24. H رنگ عالم O

25. 1. O beginning دو خیده — 2. O last word. — 3. O
 4. O — 5. M زلفش — 6. O — 7. M زلفش — 8. O — 9. O — 10. O — 11. O — 12. O
 M for β has نفس نفس بهشت M نفس — 13. M زلفش — 14. M زلفش — 15. M زلفش
 has نفس نفس بهشت M نفس — 16. M زلفش — 17. M زلفش — 18. M زلفش — 19. M زلفش
 has نفس نفس بهشت M نفس — 20. M زلفش — 21. M زلفش — 22. M زلفش — 23. M زلفش

وانکه زبانی دام کار کشاد * بر سر عقل لاج شرح نهاد

8. OHM — 9. H om — 10. M om. و M ins.

چون بهم—دار بار پندوشی
 سود کرد از زبان و حال رسد

11. I — 12. M for β has corruptly جهان جهان — 13. M for β has corruptly جهان جهان
 14. M for β has corruptly جهان جهان — 15. M for β has corruptly جهان جهان — 16. M for β has corruptly جهان جهان
 17. M for β has corruptly جهان جهان — 18. M for β has corruptly جهان جهان — 19. M for β has corruptly جهان جهان
 20. CH om. 21. M for β has corruptly جهان جهان — 22. M for β has corruptly جهان جهان — 23. M for β has corruptly جهان جهان

3. M in β — 4. I — 5. I — 6. I — 7. I — 8. I — 9. I — 10. CHM
 11. M — 12. M — 13. M — 14. M — 15. M — 16. M — 17. CHM — 18. CHM — 19. CHM — 20. CHM
 21. CHM — 22. CHM — 23. CHM — 24. CHM — 25. CHM — 26. CHM — 27. CHM — 28. CHM — 29. CHM — 30. CHM
 31. CHM — 32. CHM — 33. CHM — 34. CHM — 35. CHM — 36. CHM — 37. CHM — 38. CHM — 39. CHM — 40. CHM
 41. CHM — 42. CHM — 43. CHM — 44. CHM — 45. CHM — 46. CHM — 47. CHM — 48. CHM — 49. CHM — 50. CHM
 51. CHM — 52. CHM — 53. CHM — 54. CHM — 55. CHM — 56. CHM — 57. CHM — 58. CHM — 59. CHM — 60. CHM
 61. CHM — 62. CHM — 63. CHM — 64. CHM — 65. CHM — 66. CHM — 67. CHM — 68. CHM — 69. CHM — 70. CHM
 71. CHM — 72. CHM — 73. CHM — 74. CHM — 75. CHM — 76. CHM — 77. CHM — 78. CHM — 79. CHM — 80. CHM
 81. CHM — 82. CHM — 83. CHM — 84. CHM — 85. CHM — 86. CHM — 87. CHM — 88. CHM — 89. CHM — 90. CHM
 91. CHM — 92. CHM — 93. CHM — 94. CHM — 95. CHM — 96. CHM — 97. CHM — 98. CHM — 99. CHM — 100. CHM

100. 2. I — 3. I — 4. I — 5. I — 6. I — 7. I — 8. I — 9. I — 10. I — 11. I — 12. I — 13. I — 14. I — 15. I — 16. I — 17. I — 18. I — 19. I — 20. I — 21. I — 22. I — 23. I — 24. I — 25. I — 26. I — 27. I — 28. I — 29. I — 30. I — 31. I — 32. I — 33. I — 34. I — 35. I — 36. I — 37. I — 38. I — 39. I — 40. I — 41. I — 42. I — 43. I — 44. I — 45. I — 46. I — 47. I — 48. I — 49. I — 50. I — 51. I — 52. I — 53. I — 54. I — 55. I — 56. I — 57. I — 58. I — 59. I — 60. I — 61. I — 62. I — 63. I — 64. I — 65. I — 66. I — 67. I — 68. I — 69. I — 70. I — 71. I — 72. I — 73. I — 74. I — 75. I — 76. I — 77. I — 78. I — 79. I — 80. I — 81. I — 82. I — 83. I — 84. I — 85. I — 86. I — 87. I — 88. I — 89. I — 90. I — 91. I — 92. I — 93. I — 94. I — 95. I — 96. I — 97. I — 98. I — 99. I — 100. I

ای سلالی چو بر گرفتگی ناک در معنی کشونی پدر سنگ
 (— ژاوه HM) چون یگانه قنای حق نول پس یگانه نعت احمد مرسل
 6. O — 7. O — 8. O — 9. O — 10. O — 11. O — 12. O — 13. O — 14. O — 15. O — 16. O — 17. O — 18. O — 19. O — 20. O — 21. O — 22. O — 23. O — 24. O — 25. O — 26. O — 27. O — 28. O — 29. O — 30. O — 31. O — 32. O — 33. O — 34. O — 35. O — 36. O — 37. O — 38. O — 39. O — 40. O — 41. O — 42. O — 43. O — 44. O — 45. O — 46. O — 47. O — 48. O — 49. O — 50. O — 51. O — 52. O — 53. O — 54. O — 55. O — 56. O — 57. O — 58. O — 59. O — 60. O — 61. O — 62. O — 63. O — 64. O — 65. O — 66. O — 67. O — 68. O — 69. O — 70. O — 71. O — 72. O — 73. O — 74. O — 75. O — 76. O — 77. O — 78. O — 79. O — 80. O — 81. O — 82. O — 83. O — 84. O — 85. O — 86. O — 87. O — 88. O — 89. O — 90. O — 91. O — 92. O — 93. O — 94. O — 95. O — 96. O — 97. O — 98. O — 99. O — 100. O

عقیقه و شهادت و تدفین و بوجهد یک جهان پر از ناکس و نا اهل
 عالمی پر مباح دیوستانوز صد هزاران رز و جبه و همه کور
 بر چپ و راست قول و پیکر نطفه و اهدا گشته کور و همه لغت
 خصلت جویبار را ز پر خوانی نژدهم حمیق کسرتا شهابی
 چون ز لرحیدر گفته شد طرفی گفت خواجه ز الهیا شرفی
 خفته نعت رسول باز پس آن ز پیغمبران بهتری و گزینی

- این چو باد از ملز عقل زدای
این وشن را خدای بخواند
این یکی سحر و آن دگر لذه‌بیم
همه ناخوبه سهرتای بودند
نام قانع شده بومی دبی
دبی حق روی خود لپای کرده
بدعت و شرک پر برآورد
این به تللیسی همرا در بند
گوش سرشان هوس شنوده ز دیو
شده بزنگ نام و دانشمند
خاص در بند شهرت و لذت
مندیس گفته نام دبی خدای
عز خود جلالت در بهانه علم
راستیا زبدم بند و ظلم
خاصگان چون بحال باز شدند
آن یکی رفقه بر راه موسی
کاهش زردشتی آشکارا شده
ملک توران و ملکت ایسران
حیدر شاه سومی پتوب
خانه کعبه گشفتد بتعاله
پرحیالت جهان و پر ابرنگ
یادگ برداشته سحرگاهان
- وای چونکیا ز سر عبامه و نای
وای تمی وار دبی بر افشاند
این یکی در امید و آن در بهیم
همه اعمی بصهرتای بودند
خاص مشلول در کشمی دبی
هر یکی دبی بد میان کرده
زندگی جمله سر برآورد
وای بتضلیل بهوده خوسند
هذیان شبان هدی نموده ز دیو
سفه و غیبت و لشکرلی پند
نام در بند هزل و تره‌های
همگان از آغای و همرا درای
مقل پوشیده در مهاله علم
روی پوشیده چون الف در بهیم
نامه هم با سر معجز شدند
وای دگر مقلسدای او عیسی
پرد رحیم هزاره پاره شده
شده از جور یکدیگر دیوان
قیل با ابره ز مرغ هرب
بگرفتد بقصب بیگانه
بر خردمند راه دبی شده تنگ
سگ و خر در جهان گمراهان

بر پوینده ز دام ناسوتی در خزیده بیدار لاجوتی
 دیده خطهای خطه ملکوتی همپوینسی بدینده لاجوت
 خویشتن را یکی مظهران در ده کای یکی که هیچ از آن یک به
 همپوینش زیند بهر یس هیچ بصوی خود یکی و آن یک هیچ
 ۵ تو یکی و یک هم ز اسداد نام داری و بس چو نقش زیند
 خلک آنکس که نفس خویشتن بشود نه کس از او کسی را هست
 آنکه در بنده این جهان آری خست سود کرد از ز لشکرش بگریخت
 کاین جهان نیست مایه غم و رنج خوالده عاقل را سرای سنج
 زانکه باشد ز روی عاقل و نظر دوزخست بوقت خود سه ظفر
 ۱۰ پس تو ای موالفصول بلغاری چون در این رود برین و غاری
 رهبر باد بهر صورت و جان این جهان عاقل و آنجهان ایمان
 خلک آنکس که عاقل رهبر است هر دو عالم بطریق چادر اوست
 چو در آمد رمال را خالده سرد شد گفت و بگری دقالبه
 گرچه دقالبه مینوی کارست کلا خلوت سرا گرانبهارست

ذِكْرُ الْأَنْبِيَاءِ خَيْرٌ مِنْ حَدِيثِ الْجَمَلِ

انبیا را بندگان دینی بودند خلق را راه راست بنمودند
 چون بفرمودند لنا نرد و فعلن باز خود کامال بر آشنند
 پردها بست ظلمت از شب شرک بوسه داد نفس بر لب شرک
 این چلهها چو شاخ گل در دست و آن چو نیلوفر آفتاب پرست
 ۲۰ این منم کرده سال و سه معبود و آن جدا مانده از همه مقصود
 این شمرده ز جهل می برشاید بدی از دیو و نهکی از یزدان
 خاک پاشی آنکس آشامد آب کوبی باد آرامی

- مرد دادا بهمان سماح کند
چنان از حظ خویش برگزید
با مرید جوان سرور و شوق
حلال کان از مهال و زرق بود
بالک از حال فرق خود نکرد
در طریقی که شرط جان سپریست
هر که در مجلسی سه بالک کند
ورز آه مرید عشق الفی
ازدها گر ز گنجی برخیزد
که گنج اندر فقیر چیست خرم
آب درویشی چو دردم آید
لف چو روزی ز پیش برگزید
آه ز عالمی طبیعت تست
آینه روشاست راه شما
۵ حرف و طرنش همه وداع کند
کارها جنگی ز سر گذرد
همچنان دان که مرد عاشق و دق
همچو نرغون و بانگ فرق بود
آتش آشتیش درد نکرد
لعمریه بپوشد خرمی و ترست
دل کز اندیشه درد انگ کند
همچو مله است خفته بر سر گنج
مهره کامش آتش انگیزد
۱۰ چک چک اندر چراغ چیست نرم
لور در صفو روزی آید
نم بیدگانه بالک در گذرد
راه بینائی شویعت تست
چک چک اندر چراغ چیست نرم
لور در صفو روزی آید
نم بیدگانه بالک در گذرد
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نم بیدگانه بالک در گذرد
راه بینائی شویعت تست

التتمیثیل فی خلقه آدم و عیسی بن مریم علیهما السلام ۱۰

- پدر آدم اندر عالم
تن که تن شد ز رنگ آدم شد
هر کرا آن دمست آدم اوست
آدم آیدم که از کدر دریاست
که ازین دم خبر چگونگی دهی
جامه و جام ما نمی زانست
همه خواهی که باشی او را باش
۲۰ هست ازین دم که زاده مریم
جان که جان شد ز بوی آندم شد
و این کرا نیست نقش عالم اوست
دل خبریست سوی جان بشناخت
گفت هستم ز جام و جامه نمی
کری گرانمایه سفت از انست
بر او سوی خویش هیچ مباش

طبع قول را زبانی باشد عشق را مطلوب از درون باشد
 کز دل نفس نه نه بروخ خال که خیالت نشان دهد از حال
 با خیال لطیف گویند راز شکر و پیچ و رفته در آواز
 هرچه آواز و نقش و آوازه است خانه شان از برون دروازه است
 هیچ معیشتی اگر دربانگه بلبلای بفته نیستی بدو دانگ
 دل ز حقی طلب ز حرف مجوی که فیایی ز نقش صبر بوی
 عدلی دای درین سرای محض چشم را رنگ و گوش را آواز
 مجلس روح جای بی گوشه است و اندر آنجا سماع خاموشیست
 کی حوی عشق دیده ای باشد لذتی که چشمی باشد
 طبع را لا غنا مگردان شاه که غنا جز فنا نیارد پاد
 یاز کو بر سر پل آمد یاز تو سر او را ز آب فز مذار
 یا بآتش نرو بر آتش هر کیس یا بخاکش سپار و خوش بشوین
 هرچه در عشق نیک و هرچه بدست بار حکمش کشیدن از خردست
 هرچه صورت دهد بآتش ده ناله زار در دل خوش نه
 چون برون ناله آید از دل خوش پای او گیرد سوی صرخ کش
 می نداری خیر تو ای نمناس که بعد بنفد و خیالت و ریواس
 آن همه دیو نفس فر تو دمسد تا ز تو عقل و هوش تو برسد
 ای درین بادیه پر از بهداد قمر را عمر خوانده شرمست باد
 زان دهن صفت و عبارت نیست لعل و تهریف و استعارت نیست
 این صفات از کلام حق دروست همین قرآن چو در منثور ست
 ناگهی باشد ای مسلمانان که شوره سوی آسمان قرآن
 هرچه مانندست نود ما نامش نیست مانده شروع و اتمامش

- قزو خشک جهان درون و بیرون
 حکمهای که گشت از مصکوم
 بشنوند ترا صفات خدای
 صانع چون کند سماح کلام
 تا بهیچ بنیداد اخلاص
 سوزی هیچسو سرور فالغیری
 نصیب و نقصی چو مرشد و چون کرسی
 هر دو جرم می از طریق قدم
 خردمایل لوح و پردا سرور
 ایچنها پس در لنگر بصورت او
 تا الیاب را برین زای آرد
 تا فروشد بهیچای جان و خرد
 زانکه در کوی حق رحمت و هلاک
 برآید شهور امتحالش کند
 پس دگر بازه بولک سازد
 پس چو نرمش کند فرد ساهد
 هر ملک را که عدل و دین باشد
- آنچه موجود شد بکن نیکو
 همه کردند ترا از غلیم
 گفته بهشت بصدق تصد سوام
 گیسودش نطق موی بر اندام
 چون بمسوالی تو سوره الاخلاص ۵
 نظم او چون بانفس طبری
 مگر تو از مرشدی خبر پرسی
 لوح مصطفی و بهیچر سی نظم
 نظماً خال صفا بر رخ حور
 تا بدانی تو سر سورت او ۱۰
 بسا و بسا را بر پهای آرد
 بر سف خوب را بهزاد آمد
 پیش ازین لعلی نیازد رنگ
 پس ازان همچو زنگش کند
 تا درو فل و غش بگذارد ۱۵
 پس بدو تاج او بهلراند
 السود تاج او چلیبی باشد

فی امتحان القرآن

- پس زانوی حیرتش باشد
 مغربی زاهد ازین یک دانگ
 قول بازی شنسو هم از باری
 مرده مغرب سخن ز حق شنود
 لا یسته چو بر در دستش خواند ۲۰
 همچو تمیزی بر مغز داند بانگ
 که چه است صفت طاعت قاری
 لا جرم ز اشتیاق کم غفود

- حق لحد و معانی و اسرار و از لحدم بصدق در محراب
 چنبره در زرد لکه آید جامه هم که بود لیک آید
 چند گو لافزه بدو می ما پس ندانست قندر معنی ما
 بجز از گفت و گو و ندانم نیست گوئی نصیب این رسم
 سبوی مهدان خاص اسب قلعت روی ما از نقاب ما لعل ساخت
 بر سر کوی ما برفت و نگو مدگی آمد کمی لبامد از
 عقل و جان را بقول می نبرد سوی رای و هسرای خورشید بر
 که بفرغ هوا بطست مرا گاه بردام نفیس بست مرا
 که بسوی شمرای راند مرا که بسرای سرود خوانند مرا
 که بخواندی مرا براه معیار خیره بشاد چوین خبرای آواز
 که شکستی جو چوب را جکله سرد روی خروشم از شکسته
 که چو تبوال کرده از لقمه مغربی خروشم از زخمه
 ای مدبر ز مدبری چنانی خواهم انصاف تو ایوم انصاف
 در سزای معیار از سر لای که بد بازگاه و که بد نماز
 جلوه کردی براه امپازی که بصرفی و که بیا بازی
 سخلی کز تو گشت آلوده گریه لیکوست هست بهبود
 باد اگر چه جوش آید و دلش بر خنده بگذرد نباشد خوش
 مر چنوب را با بر برداشتن پس له مهجور کرد قرآنش

فی حلاوة القرآن

- ۴۰ می جشی طعم « لذت قرآن چون زبان بر می و لب روی جان
 از برقی بمظفر جان آری بکاشای مانع قرآن آری
 قابچیان تو جمله بنمایند آنچه بود آنچه هست آنچه آید

- مغایبه ترا شده معکم کرده بر مصممش معول کم
 تو رها کرده نور قرآن را وز پی نامه مویست آن را
 ساخته دست مرزا سالوس بهریک من جو و دو کاسه حبوس
 که سرودش کفّی و کاه مثل کاه سازهی ازو سلاح جدل
 که زلفی درهمش به بی ادبی که ششارش کفّی به بوالعجبی ۵
 که کفّی برقیاس خود تایل که کفّی حکم را بران تحصیل
 که ز پانانش سر بری بخیال که درویش کفّی برون بمصال
 که برای خودش کفّی فقهی که بعلم خودش کفّی تفسیر
 می نگردنی مگر به پیغمبر گورد منصفیانی سپهر
 کاه گوئی رفیق جاهل را یاله کسریان باغ جاهل را ۱۰
 که لبم ترا یکی تمیز پاک دار ای جوان عذار پلید
 لبک هدیه بگاه می باید خون مرغ سیاه می باید
 این همه حیل بهر یکدو تن شام یا چاشنی ز بهر شکم
 صبر برداده بطوره بیاد من چه گویم برو که شرمست یاد
 در یکی مسجدی خزی بهوس خلق پر باد دهجولای و جرس ۱۵
 زین هوس شوم شرح و نهنت باد یا خرد یا اجل تو نیست باد
 با چلهی خو و فضل و غرغیت شرم باد که نیست خرد نکست

فی حجة الکلام

- باش تا روز مرقم بریزد گاه جان تو کند غم
 گویند این ماحل مصدق تو چلد باطل نفیست از حق تو ۲۰
 گویند ای کردگار میدان آشکارا چنانکه پلانی
 شب و روزم بظن او داد یک حرف من بصدق نداد

گر هي گنج دلت بايد و جان آيی ز بچان و دل بر خسوان
تا درو گوهر يقيس يابي تا درو گيميسای ديس يابي
تا بيايي تو درج در يديم تا بدائي تو زتاب از حيم
تا نميد بنو چو مهر و چرماء ربي خوب خود از لکاب سياک
چون عسري که از نلاب تلک بدر آيد لطيف و روح سبک

في هداية القرآن

رهبرست از رانلشای راهی رسلست از و غامضان حسای
درين چاه حالت را رهنست نور قرآن بسوی آن رسلست
خير و خود را رس بچنگ آور تا بيايي نجات بک و مگر
رنه گشتي بفر چاه هلاک آب و بادت دهد بآتش و خاک
تر هر يوسف بچاهی از شطلي خردست بشري و رس نسران
گر هي يوسفيت بايد و چاه چنگه دروي زن و برآي از چاه
راد مردان رس بندان دارند تا بدان آب چاه بدست آرند
تو رس را همي بدان مازي تا کلي بهر نان رس بسازي
کس نداند دو حرف از قرآن با چنين ديدد در هزار نسران
دست فطرت چو چرخ گردانست پای بند دلت تر و چلست
مگر ترا نجات و ناز بايد و چاه چه لشکلي عقين درين چاه
يوسف تو بچاه در ماندست دل تو سرا سفا خوالدست
رس از درد سناز و دلو لرا ز يوسف خويش را برآر از چاه

في عزة القرآن إنما ليست بالأعشار والأخماس

بهر يك مشيت كوچک از سواس لاش اعشار كند و اخماس
كرده منحوس حكم هر نلسم نشده در علوم آن رابع

- ای ز دریا بکف کف آرد» و از ملک صورتی صف آرد»
 منور در زان بدست فلوردهی که بگزید صف همی گردی
 زین صفهای تیره دست بدار در صافی ز قعر بحر برآر
 گهر بی صف درین دلست صف ای گهر برون گلست
 تهمت هر نه از صف باشد تورا تهمت از صف باشد ۵
 آنکه داند بدید ابراز تهر بشناسد ز در دریا بحر
 و آنکه بر شطرنج این دراست نه سرازار توری لایست
 مطر قرآن چو شطرنج است صفت لطیف و درت قرآن
 امراو هر ز در و هر ز گهر ساحلش هر ز سود و از مظهر ۱۰
 دوست از بهر باطن و ظاهر منشعب علم اول و آخر
 پاک شود تا صافی مکنی آید از پنجره حرف بیرون
 تا بیرون آید از حدت انسانی کی بیرون آید از حرف قرآن
 تا تو باشی ز نفس خود مصحوب با نور عقل توجه زشت و چه خوب
 نمود دل ز حرف قرآن به نمود بزیه هیچ بهی فسرده ۱۵
 لغت خیره زودی و دیری آب در خواب تله را سپری
 تو که در بند کلک و القاسی چسره را از نقاب نفسانی
 نبرد خاصه در جهان سخن رنگ و بوی سخن چو جان سخن
 چون قدم در نهی دران اقلیم کفایت ایستد و نما تعلیم
 چون بطرفانی تو ایستد نهی را آب وجد دان تو شمس و پرین را ۲۰
 صورت صادقانی چنین باشد ایستد عاشقان همی باشد
 پردا روی روز تارک است نظم این نکته سخت یاریکست

حکمت از خفیه تو سرور آید نبی از چهل تو سرور آید
 تا دین توئی که تو لایقست تا دین توئی که تو لایقست
 تا دین عالمی که پر صدمت تا دین مرکزی که پر کدومت
 بهر یزدی بدل طریقی برهان حرف خوار بدل معنی
 یکی از بهر حرمت قرآن عقل را پیش منطق او تیران
 عقل نبود دلیل اسرارش عقل عاجز شدت در کارش
 تو کفایت حافظ و قیاسی نسیه سزاوار پند رازی
 تو نگشتی پسر او و اصف لرزیدی هنوز در مصطفی
 هوا خواهی و هوا داری کودکی کن نه مرد ایمن کاری
 چون جهان هوا خرد بگردست لایقی محض جای بد بگرددست
 دیر بگرفت هم بدو از یالمت الکفری سلطان بازار
 شد هزیمت ز سر او شیطان چه عجب گر زمان شد از قرآن
 بش کاذب که هیچ دینی بدمد شب وهم و خیال وحس برسد
 چون ببینند مر ترا می عجب روی پوشیدگی عالم عجب
 مر ترا در جرای عجب آرند پند از پیش روی بر دارند
 سر قرآن ترا چو بلایند پرده های حروف بکشایند
 خانی اجزای خاک را بیند پاک باید که پاک را بیند
 در دمانی که دیر کبر دمید نهم قرآن از آن دماغ دمید
 خربود همچو سنگ خشک خروش سویی سر نبی او سر خروش
 راستی قرآن بتابد گوش طریقی مر سوره نارد هوش
 هوش اگر گوشمال حق باشد سر قرآن ز سوره در باشد

فی ذکر اعجاز القرآن

- سر قرآن قرآن نگو دانند
 کس بفشاحت جز بدیدد جان
 من نگویم و گویم عثمانی
 هست دنیا بسال تابستانی
 در بهشتیان فلقند همه
 والدین بادی هوا و هوسان
 هست قرآن چو آب سرد سراف
 حرف و قرآن تو حرف و آب شمر
 کان کنی را ایمانیت اوطان
 زان ایمانیت ایمان بی زور
 سر قرآن پاک با دل پاک
 عقل کی شرح و بحث بود داند
 گرچه ناشی عقلی نه از سطحت
 بود در مصر مالدی پوسل خوب
 حرف قرآن ز معنی قرآن
 حرف را بحر زبان قرآن راندی
 صدق آمد حرف و قرآن در
 حرف او گرچه خوب و ملفوظ است
 از زبان کی صنایع موسی و لر
 جان چو آن خواند لقمه چرب کند
 نطق و آواز و حرف در آید
 پوست از جا نه خوب و تفر بود
- زو شتر زانکه خود هم بداند
 حرف پیدای را ز قرآن خولد
 که تو قرآن همی نگو دانی
 خلق در وی بهان سر مستان
 مرگ همچون شکر و خلق ربه
 رنگه گرمست همچو آب زول
 تو چو علمی تشنه در مراد
 آب میخور بطرف در منکر
 که تو داشت و مهر در حرطانی
 کاب حرطت و کوزا پیروز
 درد گیرد بصورت السه و ناک
 ذوق او صبر صبر نگو داند
 بوی پوسل درون پورست
 بر بختی رسید ز می به خوب
 همفالت کز لباس تو جان
 جان قرآن بهان تسوان خواندنی
 نشود مال مال صفت دل حر
 کوه از همچو صبی ملفوظ است
 نوز بر روی صوحر زهر مرصقار
 هر که بهفوق خرقه خوبه گفت
 چون سه چوبک ز کاههای نیام
 پوست هم پردادار مغز بسود

- تو هنوز از کفایت شب و روز
 کارایی پوست زلفت و لبخند است
 چه دهمی آن حریف زرد تنگ
 پنجمین منزلت نیست خالک تو
 چون ز پنجم روان بخارانی
 ۵ روزگار آن نقاب او دهمی
 پیش نا اهل چه سره کشا هست
 گر ترا هیچ اهل آن دهمی
 سر ترا روی خویش بدمی
 دل مجروح را فلک ز دست
 ۱۰ تو جهد طعم نقش از این (است)
 حس چه بپند مگر که صورت نفر
 صورت سوزش همخوانی
 کم ز مهران سرای مدد
 حرف را زلی نقاب خود کرده است
 ۱۵ صورت از مین روح بپایرست
 لوهمی دیدا از صورت آن
 چه شایع حرف را قرآن
 حرف با او اگر چه مضطرب است
 ۲۰ که نه بپند همجو بدان
 ذات او خفنگی و طراز

فی ذکر سور القرآن

چونکه باشد از معرمان به نفست سر قرآن زلی لداند بخت

لرخت روحها هناییش اوست سلوک علما نمایش اوست
 آیت ارشادای جهان نفسی رایتش دره و اندکای شفی
 عقل کل را فکند در شده نفس کل را نشاند در حدت
 عقل و نفس از نهنگ آن عاجز نصحا از طریق آن عاجز

فی جلال القرآن

- هم جلیل است با حجاب جلال هم دلیل است با نقاب دلال
 عطش اوست و آب و آتش حجت اوست آیه و لایق
 در جایی را حرف او درج است در جایی را هدایتش برج است
 رفیع است مافوق است او جلت الاعلی روان است او
 ای قرآن از قنود قرآن از سر رفعت در ره مصطفی ۱۰
 بر زبان از حروف ذوقی نه در جانی از لطف شوقی نه
 از کمال جلالیت و سلطانیت هست قرآن به حجت و برهان
 از دلش شمع منیع اسقام از برون خازن عباد عالم
 فائز را خلافتی در جهان فائز را خلافتی برهان
 بر زبان طرف حرف و ذوقی نه فائز از معنی که از بی چه ۱۵
 دهنده روح و حرف قرآن را چشم جسم این و چشم جلیل آنرا
 نعمت آن بهره جسم ز گوش نعمت این بهره روح ز گوش
 بهر نامصرمان ز پیش جلال بسته از مشک پرده منی جلال
 پرده و پردادار را از شاه نبود دل بهیچ سنان آگاه
 دانند آنکس که وی بصر دارد پرده از شاه کی خبر دارد ۲۰
 نشد از نور طهارت لزوق شوق او سست و لایقش خلایق
 نهر و نقش و قمر آن و قلعه از زمین هست تا سر پروین

پیش شریعت ز شعر جعتی به بهت را همجو بهت شکستی به
 شروع از اشعار مصطفی بیگانه است گرچه با او کفون هم از خانه است
 هرچه مرا مباح مظهر است بر کمی کو از پس و آن دور است
 فرق مظهر و اباحت او داند کالجه راحت جرات او داند

۵. ذَكَرْ كَلِمَ الْمَلِكِ الْعَلَامِ يَهْمِلُ الْمَوَامَّ قَالَ اللَّهُ تَعَالَى
 قُلْ لِّعَنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا
 بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ
 لِبَعْضٍ ظَهِيرًا وَقُلِ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
 الْقُرْآنُ يُعْنَى لَا فَقْرَ بَعْدَهُ وَلَا غِنَى دُونَهُ
 وَقُلِ عَلَيْهِ السَّلَامُ الْقُرْآنُ هُوَ الدَّوَاءُ
 ۱۰ مِنْ كُلِّ دَاءٍ إِلَّا الْمَوْتَ

سختش را ز پس لطافت و ظریف مدمت موت فی درجبت حرف
 مثلش را حذرش کی ملاحظه مثلش در حرفش کی گنجده
 و هم حیران ز شکل سرورهایش ظل زاله زمر سرورهایش
 مقرر و لغو است حرفش و سرور او دلهمبر و دلفریب سرور او
 ۱۵ یو گوئی که مضمون قیوت و قیوت
 صبر او بهر حال مشغلهها روح جراتها و راحت دلها
 دل مجبور را شفا قرآن درد دلشور را هوا قرآن
 تو کلام خدای را بیشک گرنه طوطی و حمار و اشک
 ۲۰ اصل ایست و زکی تلقوی دان کان باقوت و کفای معنی دان
 هست قافیه حکمت حکمت هست معیار عبادت عبادت

الیهسم از عکس آفتاب شستار آن دین حکمت آب منور دیوار
 همه را باز خود رساند بطرف کانی بگ را از نیامد بد
 دستند و از همه همه دور در نمی خوانند تصویر الامر
 زود و نهنگ فوت و محل است امر او ما بعد القبول است

۵ امیر لورا کهنه می گوید خلق را جزو شهری نبود

ارست قادر بهر چه خواهد و خواست هر چه خواهد گفت که حکم او است
 آنکه مختار این پسر بوده اوست والد مجبور باشد کرده اوست
 همه از او می آید و میسر و زیور خالید آنجی را بهر و از هر

هر چه بر او است هر چه خواهد بود آن توانست کرد کسر نرسد
 هر چه اسناد بر لبست و براند طفل در مکتب آن تواند خواند

۱۰

گو نوشت ایندی را تاثر خوش تواند کن گفت سر خورش
 دره چیز را بگذاشت چندی بی خود را تو نصحت کار خدای
 همه از کار کرد البته امدف که بهر دست آنکی که آگاه است

مقل شد خامه نفس شد دگر مانده صورت پذیر و جسم منور

۱۵ عشق را گفت جز از من مهربان عقل را گفت خورشیدی به نفس

مقل دائم ریمت عشق است جانپاری حمیت عشق است

عشق را گفت بادشاهی کسی طبع را گفت کدخدائی کن

از علما طعمه سسار ارکان را پس بکف کن تو آب حیوان را

تا چو زو نطق مسافه سازد در ره روح قسطنس در سازه

۲۰ زو قسطنی بفسس باز شود نفس بوری مقل پاکباز شود

همچون است از بدایت جان روش اوست تا نهایت جان

- عقل را نقل کرده اسبابش نفس را پی برسد السلسل
 نسبت نفس سری عالم جان همجو کز دست و گوهر جان
 نور را گزیند لمود کی زین هوس پدیده مرد بوالهوسی
 که ازین مهره جلد میطوهرای گفت یک گزده و دو تا ماهی
 لغزاند کی چه تاری خشم لعل و گوهر مگر بگوهر چشم
- ۱۰ پس چو این گوهرم نهاده خدای آن گوهر را بهر لوزاژ مطلق
 گر لطوهرای که بر تو خندد خر نبرد گوهر شالی بر گوهر
 دست گوهر شلیس به داند چون کف پای بر صدف راند
 ساینانیت عقل بر درار خیلانانیت جان ز لشکر او
 جان نسیب (ایم میجویی خاک نرگه جز بکسری
- آن لوبند در مکی و رمی لژی امرتا در پندگی
 گفته از بهر خدمت نرگه امر با علما لطیفرا الله
 نفس رنبد تا به گرفتند همه چربنده اند جهنده
 لیکن دانی که در نفسی لزل دست منع خدای مزوجل
 کرده امر خدای در هر نفس تربتی را بقفسی آبکی
- ۱۵ تا چو راه مشینه بکشاید رنبد گشاید حاکم آن زایلند
 آنکه لوزا مستم بر د نرگه می وجود آرد اندر مضیعی
 نرود یک امر جلد را بیدار همگی آمدند در پرکار
 نفس نرمدی پذیر نرمدی عقل نرآن شناس ایمانی ده
 ۲۰ خرد و جان و عسیر مطلق همه لا امر دلی و امر از حق
 نر خورشید چون بر آب آید آب لا آرام در شتاب آید
 عکس خور زاب بر خدای شود عکس لا نفس لر تکر شود

- چون مرا از بر الکل زد
اختیارش پیش از نور ریختد
دیدم او چو نور را بپایند
شمس در جلب او سیه یفتد
بد و لیک اندر آن جهان نبود
خاک و خورشید و اختران نبود
هر کوا مشق کوی او نبود
در دلت هست و جوی او نبود
آسمان دگرش گردانند
بر زمین دگرش بنشانند ۵
- هر زمان شد از بی تک و پری
جبرانش بآب حیوان روی
خسرد از نعره دلت کالیو
هیز برق فعل اسپش دیو
آدمی سوز محله از بی راه
مالک دارد او بآتش آه
سیر آتش ندانند آه مهور
بی او در لایقند آه غیر
فعل اسپش چو گرد بلند آه
جبرانش حلقه جان سالک ۱۰
- او روان گفته سحر عالم نیست
بناک نروان کن که یکدم بایست
مصطفی استبداد برهه ای
از راه نطف رب سلیم گویی
اندر آفرین از بی اشراق
از درویش سرازوی انصاف
آب در راه او خلیل زد
مقرعش جان جبرکند زدند

۱۵ فی قصاته و قدره و ضجه

- آنچه زاید از عالم از امر است
و آنچه گوید لای هم از امر است
کفر و دین خوب و زشت و کهنه و نو
بر جمیع الامر کله ای او
هر چه در برابر امر چنان اند
همه بر رفیع امر بر کار اند
همه مهور و قدرتش قاهر
صلح او بر ظهور شاه ظاهر
همه بر طرف قدرت و حلمش
همه مشرق سابق عالمش ۲۰
- آنکه عاصی و آنکه از عاصی
آنکه محکوم و آنکه از حکماست
همه را باز گشت حضرت اوست
هر کوا متکبر است منت اوست

مرورا همت جلی خونت و هراس خوانده در معشیت و قوم الناس
 گرچه بی ادب قصد و نیرو نه کار دهن بی توفی دهن او نه
 کار دهن خود نه سرسری کار است دهن حسی را همیشه باز است
 دهن حق تلخ و افسر مرد است تلخ نامرد را چه در خورد است
 دهن نگه دار تا به ملک زنی ور نه بی دهن بدای که همت کسی
 را دهن نه که راه دهن چو زنی همهو شمع از برهنگی نه نری
 ای خوشا راه دهن و امر خدای از گل نیرو دو برآر در بنای

فی الشوق

از پس این ابراق شوق بود به دل و جان و عقل و ذوق بود
 ۱۰ آفرینش چو گفت زندالن پس خاضی طلب کند جانن
 آتشش از دین بر افروزد که از جان و عقل و دین موزد
 تا که جوهای شوق خود بهیست بونگه نموده از پس این صفت
 هرگز کوی عشق او تازه است تپه از کله دروازه است
 شوق با یار خود سرور بود یار جوی از خدای دور بود
 ۱۵ جوی فرقت با آتش اندازد سق شوق چو حور بنوازه
 چون برون رفت جان ز دروازه دل نهفته از شود تازه
 صورت از بند طبع باز دهد دل و دیمت بروج باز دهد
 اند از سیر جان بی اندازد لازمی تا به صریش آوازه
 گرد کربانه شوق و درد بود بر زن از بگذرد چو مرد بود
 ۲۰ هر چه در راه ننگه انگیزد همه اش از پیش راه برخیزد
 از پی پلایه بشووا بزم رنگین شود به پیشش کوا
 آتشش از ز بهر بالا را ببرد آب روی دلی را

- اندکی طعمه را شسود راضی بود که نازد ز طعمه ماضی
 بازدارش ز خورد پیاده کفد گوشه چشم او کشاده کلد
 تا همه بازدار را بهند خاق بر بازدار نگراند
 زو ستانود همه طعام و شراب نشود یک زمان ای او در خواب
 بعد از این برکشادش یک چشم به رفا بنگرد دو له بعضم
 از سر رسم و ماده بر خیزد بادگر کس بطیخ نمیزد
 بزم و دست ملوک را شاید مهدکه را بشو بهارابد
 چون ریاضت ریاضت وحشی مانند هرکه دیدش ز پیش خویش براند
 دیگران فانی اند تو هستی باز والیچیزی در زبانت خامش دبار
 شرط آن کوهمه طعام و شراب از مسهب سکت له از ایستاد
 زو ریاضت کش ارباب باید ناز و زله رانده جمع را میساز
 بی ریاضت ایامت کس مقصود تا نسوزی ترا چه بد و چه سود

فی العلوم أولیک کالانعام بل هم أضل

- کرا را که شد سه سال تمام ریاضی در کشد بزری و لکم
 سرور در فکر بفرهنگد موسی از نفس بهاهلجد
 کسره را بر لکم رام کند نام از اصی خوش لکم کند
 بار گیر ملوک را شاید بزر و زبورش بهارابد
 چون ندید این ریاضت در خور باشد آن کسره از خوی کمتر
 بایت بیمار آهیا باشد دائم از بیمار در عذا باشد
 کلا بل جهود رگه ترا میگذرد در صلا و رنج و عدا
 آدمی نیز کش ریاضت نیست پیش دانا و زانفست نیست
 علقه مزخ ست و قرصی ست با حصر در جمعیم یکسانیست

یا رب ای خدای عالم را گم کن از بهر من آدم را
تقدم از در راه قدم داری فلزمی را ز دست نگذاری
تدیی را که با قدم بقل است سطح بیرونی محیط پل است

بخش و حقد از صفات او دور است قضب آنرا بود که مقدر در است

۵ در حق حق قضب روا نبود زانکه صاحب قضب خدا نبود

قضب و حقد هر دو مجبور اند بهی صفت هر دو از خدا دور اند

قضب و حقد رافع و حقد و حقد نیست اندر صفات بود احد

همه رحمت بود از خالق باز هست بر بندگی خود سقار

میدهد مرثا از رحمت پند بخود میبخشد باطف کند

۱۰ گرنیائی بخواند سری خورش بتلطیف بهشت آرد پیش

زانکه هستی بدهی سرای دریغ تو گرگانه ز جمل راه گریغ

در توحید را توکی چو مدنی آدم تازه را شدی تو خلاف

گر کنی ضائع آن در توحید سری از مغلی ز مایه فروید

در تو آن در را نگذار بی سر ز هفت و چهار بگذار بی

۱۵ به سرور اید سی پس از آن نرسد سر ترا از خلق بهان

در زمانه سرور سر از شری در فضای ازل چو باز شوی

دست شاهان ترا شود ملول هر دو نهایت بر آید از این نسل

فِي الَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِي

باز را چو ز پوشه مید کند گرس و هر دو پاش تود کفند

۲۰ هر دو چشمش بیکه فرو درزند مید گردن ورا بیاموزند

خو از افکار ر صاده باز کند چشم از آن دیگران فرار کند

فی الاخلاص

- چون درگاه نیست مگر میمال خواب را زهر پایی خلیل خیال
همچو شمع آتکه را نمائد ملی در تو خلدد چو گردنش بزمی
با تو با عقل و حیات و زوجه کلم دهن و دنیا توئی دیگر چه کلم
تو مرا دل داد و دلیری بیی زده خویش خول و شیرینی بینی
- ۵ گمرا لیر تو پر کلم ترکش کمر کوه قاف گمرم و کش
یار آئی که بی خرد نبیند و آئی آئی که آبی خود نبود
هیچ خود بیی خدای بیی نبود مرد خود دیده مرد دهنی نبود
گر تو مرد شریعت و دینسی یک زمان دور شو (خود دینی)
- ۱۰ ای خداوند کردگار غفور بنده را از درخت مگردانی دور
بجای خویش کن هر خوابم تشنگی خویش کن مسده آم
دل ازین و از آن چه باید جست درد خود رهنمای مقصد نیست
هر ضائع همی کلسی در کار همچو خر پیش سبزه بی السار
گرد هر شور هرا میگردی خردوان را طایب که گم گردی
- ۱۵ خر اگر در عراق در دیداند پس ترا چون به نزد وری دیدند
بل بود پیش لا نگرندی کل چون شدی کل ترا چه بهر وجه بل
اندرین راه داد و دالش خویش باز ساز و هیچ بل مندیش
قصه کشتی مکن که پر خطرست مرد کشتی زبهر بهر خطرست
گرچه نوخیز و نو گرفت بود بط کشتی طلب شگفت بود
بچه بط اگرچه دینه بود آب درهانش قابه سینه بود
- ۲۰ ترچو بط باش و دینی آب روان ایمن از عمر بهسر بی پایانی
بچه بط میلی بهر عمان خریطی باز گشته کشتیانی

بر درخت خرمه زشت را چه کنم چون قوه هستی بهشت را ده کلام
 که نمایسد در آینه قریب فرخ ننگ علیهم و تدبیر
 خون دل چون جگر کند سوراخ چه جهنم چه جهنم طعنه
 دواخ از بیم تو بهشتا شود خاک بی کالبد چه خشت شود
 خنده گرفته ماضیان از تو گریه خندند ماضیان از تو
 در جهنم تو جنت آرامش بی تو زاهی به خیز مهری شامل
 مگر بدواخ لرمی از در خورشید میروم بی نیای بر سر خویش
 و آنکه امر ترا خلاف آرد دل خود از فغلتش خلاف آرد
 همه را گاه و کار و بار از تو یار مازست و مکار یار از تو
 نه بقایم از تو سهر شوم نه بقا تلقطوا دلیر شوم
 گر نفسی زهرها روانم جنت از شکر تلخ تر نیارم گفت
 ایمن از مکر تو کسی باشد که نرومایه خبی باشد
 امن و مکر تو هر دو یکسان است عاقل از مکر تو هراسان است
 ایمن از مکر تو بشاید بود طاعت و معصیت ندارد سود
 ایمن آنکس بود که وی آگاه نبود از مکر تو بفعل گناه

مَنْ أَمَنَ بِطَاعَتِهِ فَقَدْ خَسِرَ أُنَا مِثْلَنَا

زوپی بپسر زوپی را گفت کای تو با عقل و زای و دانش جفت
 چایکی کسی در صد درم بختا نامت ما بدین سنگی پوسان
 گفت آجوت نوز ز درد سرست لیک کاری عظیم با خطر است
 ایمن زلف چونکه جان من فرود نرومت آنکهم چه دارد سود
 ایمنی از فضیلت ای الله هست نزدیک عقل عین گناه
 ایمنی کرد هر دو را بدنام آن عزایسل و آن دگر بلعجام

- کمی از بد همی ندانند به آنچه داننی که آن به است آن ده
 کی مراد امل نگارن تو وی امهد امهدوارن تو
 ای نهان دانی آشکارا بیسی تو رسائی امهد ما به یحیی
 همه امهد من برحمت تست جان و یوزی همه ز نعمت تست
 سگر نشنه مان ز کوتر دین شوی بی بخش پر ز نور بیسی •
 نیست تو دانهی و نر هری جز تو ام حری تو وکیل دین
 هرچه بر من قضای تو بلوشت همه نیکو بود نهانست زشت
 هستم از هرچه هست جبهه گهر تا گزینم لروی مرا پسندیر
 بامل مشق را ز گلبی جسته در قرین لوی ای همه تست
 باز باز من از طریق نهان بر سر صدره میگذر پرواز ۱۰
 سکه راند هرگز سومی نوراند باز در ماند هرکه زین در ماند
 که رساند من سخن جز تو که رساند مرا ز من جز تو
 نه خرم بوی و رنگ و دمنده تو زین همه را رهالم ای همه تو
 معجز و ایچاری و غمف خرم نظری صغی و خرم و خرم
 زنج بر درگه تو آسانست بیزبالی همه زبالت ایست ۱۵
 همه را کش پس از برای همه پس قبول تو غولهای همه
 از تسویر فافتن منای امل چیست جز آیه و نشان زلال
 مسوزد نهو در دلی زید هرکه جز مهر حضرتت جسد
 مسوزد ما ز مسوزد اشوار و رهائی ای میهمی اسوار

فی الانابة

۲۰

ای جهان آفرین جان آزادی وی خود را بصدق راهنمای
 در بهشت فلک همه خدایان در بهشت تو دوزخ آسمان

با تبیل تو ای ز علت پاک چه بود خرم و زشت مشتی خاک
 خاک را خرد مصل آن باشد کز ثنای تو اش زبان باشد
 عز تو ذل خاک را برداشت خاک را تا بعوش سر بغراشت
 گر ندانی کلام نیکوئی که بود ناست از سر دوری
 ۵ خلل را هیچ زهره آن بودی که ترا بر معجزاست سودی
 چه کاشاید ز غلب و مستی ما که نه ما و بسوه هفتی ما
 بطودی من کن از بدیها پاک به نهالی ایمان دهم ز خاک
 پیش حکمت خود از خرد باشم من ■ باشم که نیک و بد باشم
 بد ما نیک شد چو پندرنسی بد شود نیک ما چو لگرنسی
 ۱۰ بد ز لکم همه توکی یارب وز تو خرد بد نیاید ایست
 آنکسی بد گفت که بدکارست از تو نیک می همه جزاوارست
 نیک خواهی ■ بنسنگان یکر بندهگان را خود از تو نیست
 اندرین پردا هوا و هوس چهل ما عذر خواه علم تسوس
 گر حکمی کرد ایم اندر کار توان شهری گوشت بگذار
 ۱۵ بر در اصل حضرت خودت بر انصار لطف موعودت
 آنچه نسبت به نسبت تو بهتر ست و آنچه از فعل ماست نقصر ست

فی کره و ذمیه

ای خداوند قائم عدوس ملک تو تا ماس و تا محسوس
 از تو چه بیم و بی تو چه نه ایم به تسوسهیم ■ از تو چه نه ایم
 ۲۰ سوی ما کره هیچکس کن نیست کرم تو نبودگر بس نیست
 دین ما دادا یقین ما نه ده کره این هست پیش ازین ما نه ده
 کره بر نفع نفس شهواتیم تشنه وادی سناواتیم

- من نیم هوشیار صبحم گیر من بلخوشیده ام تو دستم گیر
 از لودانم یاقین که محتویم یوده پوشیده گشته منورم
 رانده سابقست ندانم چیست خوانده خالمت ندانم کیست
 عاجزم من ز خشم و خشودیت نکند نهیز لایه ام سرودیت
 دل گمراه گشت انابت جوی مردم دهنده شد جنابت شوی ■
 دل گمراه را زهی بزمای مردم دهنده را دزی بکشای
 که لایله ز کارسازي تو که لایرسد ز بی نسیازی تو
 ای برحمتا شهبان این رمه تو چه حدیث است اینهمه همه تو
 ای یکی خدمت ستمالت را گرگ و یوسف کار خالمت را
 تو بیخشی بر گل و دل ما که بکاشد شم دل از گل ما ۱۰
 تو بولام که دیگران زلفا اند تو پذیرم که دیگران کفست اند
 چه کنم با جز از تو همنفسی مرده ایشان مرا تو یار بسی
 چه کنم نفسست لوفی و دوفی چون یاقین شد که می منم تو لوفی
 چه کنم با نف تو بود همه چون تو هستی مهله بود همه
 باد نعمای تست بود چهسان ای ایان تو به که سود جهان ۱۵
 من ندانم که آن چه کس باشد گر تو اوزا بضیرو بس باغند
 کس بود زنده بی عنايت تو با توان رعیت بی رعیت تو
 آنکه با تست سوز کی دارد والکه بی تست روز کی دارد
 آنچه گفتی مضور بظوردم من آنچه گفتی مکن بگوردم من
 با تو باشم در صحت شش دالکم بی تو باشم ز آسیا باتکم ۲۰
 از بی مرگ در زحیروم من جان من باش تا نایروم من
 چه فرستی حدیث و تیغ بمن من کیم از تو ای دروغ بمن

فی الافتقار والتعجیر

مستطیع نفیحت نیاز از دل مطلع بر طلوع راز از دل
چون در دل نیاز بکشد آنچه خواهد به پیش باز آید
پایش را ز غمده ره اقبال گردن لبیک دوست استقبال
پای از تو زو دو صد لبیک یک سلام از تو زو هزار علیک
از بد و نیک خلق پیرسته رحمت و نعمتش بفرگسته
در گمش را لبیک پیرایه تو نیاز آر مسود و سرمایه
در بستر سود غم دراز نسرا ای نیاز می او نیاز نسرا
دوست بودش سال بر درگاه پوست هر تن چو الف پارسگاه
جامه ظاهرش (بهر دلال گشت بر روی محور مشکین خلی
ای صف آرای جمع دیوهای وی نگهدار درد دلربایان
آنگه شد چون بهی بهش گردان وانکه شد چون کمان زهش گردان
نوک در مائدة ام بدست نیاز کرم ای کارساز خلق نیاز
متفرد به خطه ملکسره ملوحد به صرصره چهره
ایست علم را بدایت نیست ضایعت شوق را ایام نیست

فی الانبساط و التصريح الى الله تعالى

ای روان همه نفسرو منددای آرزو بخشش آرزو منددای
تو کفی لعل من لکودر من مهر انگیز من تو می بر من
رحمت را کرانه پیدا نیست نعمت را میانه پیدا نیست
آلحه بدهی به بنده دینی ده بارهائی خوشش قرینی ده
دل از یاد نفس دین خوش کن نسب خاک و بادم آتش کن
از تو بخشودن صفت و بخشیدن وز من انانیت صفت و شخصیت

- مرد بایست که در نماز آید غسله با دره و بنا نواز آید
 و زنجشک خشوع و همسازی دیو با سبقتش کند یازی
 آنکه در بلد روزه مالک و نماز برادر چاقش ماند قفل نیاز
 زان درین عالم فریب و هوس والدین صد هزار ساله نفس
 دست مرده ات کلاه جبهه آمد که حرمت برقرار از کلاه آمد ۵
 هر کجا در نماز عده نکوست غار مغرب سزای سجده اوست
 رو قضا کی کمتر بی دم از که نماز است تبه شد نازم از
 شد زنگ نماز و روزا تو نقش پای تو نیست مسوذا تو
 لعن خوش دار چوب بکوه آگهی کوه را بانگه خرجه غرمایی
 کرده دره دما بر پای مد هزاران عبوان موت زبانی ۱۰
 لاجرم حرف آن ز کوه مجاز چون صدا هم ابرمت آید باز

فی الحمد والثناء

- در دهان هر زبانی که گویا شد از ثنایت جو مشک بویا شد
 دل و جان را بهمد و قربت تو هست در امر و در مشیت تو
 دولت سرمدی و نعمت زدی ملک بی هلاک و عزت ابدی ۱۵
 بندگانست برروز و شب پسویان همه از تو ترا شده جویان
 دولت و ملک و عز هر دو جهان پیش عاقل به آشکار و نهان
 هست معلوم بی هوا و هوس کن همه هیچ نیست بی تو و بس
 خدمت چو وجود آسان ست هر چه تو خواستی همه آن ست
 در تقای تو هر که کسر برتر گرچه قادر تر است عاجز تر ۲۰
 که برین درگاه از چه بر ضرورت زال زر همچو زال بی زور و ست
 نیست در امیر تو یکی فیکون زهره کس را که این چه با آن چون

- از برای چه بر گرفتنی فرش که بود خاک تیره مریخ کفش
گفت بهر علاج بر چیدم که من این معنی را تو بشنیدم
که بود بهارین هر طاعت که نداشتند حجاب آن ساعت
جهت بنده را ز منی تراب پوریا بود در مهاله حجاب
۵ بود هر شب دو قرص راتب او به وظیفه گی معائب او
بدو قرص جوی گی انظر بود تالبع همیشه آن دیندار
بوشمیب از قیام شب رنصور گشت رنصور و بود وی معذور
آن شب از ضعف روزه آن سوره مرد قرص و سفت نمسار قاعد کرد
۱۰ زن یکی قرص پیش شیخ نهاد تطبیق حرکت دانه و پیش لداد
شیخ گفت ای زن این وظیفه من پیش از این ست کم چرا شد زن
گفت زهرا نماز قاعد را مرد یک لیمه است عابد و را
تو نماز بر نشسته کردی لیمه از وظیفه خوردنی
پیش یک لیمه از وظیفه مطهرا از من ای شیخ کردست آگاه
که نماز نشسته را لیمی مرد استاده است تقسیم
۱۵ چون تو لیمی عبادت بگذاری جمله را مرد چشم چو داری
جمله بگذار و مرد جمله بطوراء روزه این طاعت ست عین گناه
ای تو در راه مدح کم ز زنی باز پلور ز همجو خوشنوی
مرترا این نماز تو سه دل نیستند جلن کنندنی مگر حاصل
طاعتی کن ز دل ندارد روح کس ندارد رجوع آن بفلوج
۲۰ راه دراصل خود نباید نگر بر سر کاسه استخوان بی مغز
هر لیمی که باخلل باشد دانه که در جهر بی محل باشد
از خضوع دل صفت مغز نماز وز نباشد خضر نیست جواز

اینچنین طاعت ای بر آن به که نیکو برش برود مستند
 بی هلی آدمی کم از دده است حرکت او بی هدی ست بیهوده ایست
 توبه زین طاعت تو ای نادان خویشتن را دگر تو بخشد مطوان
 گر لیسرا در زمانه بودی موی کس نپردی بلفظ با فرعون
 که وی از غایت پریشانی وز کمال غرور و نادانی
 هر سر بلندگی و عجز ندانست پرده از روی کار خود برداشت
 گفت من برتر از خدا یانم در جهان از بلند زانالم
 همه را این غرور و نظوت هست لفظ فرعون بهر جبلت هست
 لیکن از ایام بر نیارد گفت دلرد آتوا ز خویشتن بلفظت

فی التقصیر فی الصلوة

۱۷

بو شعیب رحمته الله امامی بود که در اهر کسی همی بستود
 قائم اللیل و ملائم الذهوی حالت از زهد در زمان بهوی
 برده از شهر موعظه هر کوه جسته بهرون از حمت و اندوه
 زلی از اتفاق رغبت کرد گفت شیطا بودند زین در غرور
 گر بطواشی ترا حال غوم بلفاعت ترا عیال شوم

۱۸

بلفاعت زیم بکم زاهبی فلقم باد نصرت ماهی
 گفت بچ بچ رواست بهندم گرفتار است کفی تو خرسندم
 بود این زن عقیقه جوهرة غام یافت از حسن و زیب بهرة تمام
 با صفای و کفاف و خلق حملی غایت حسن و آبت احسان
 شهر بگذاشت و مزه صومعه کرد قانع از حکم چرخ گرداگرد
 بوزیا پاره نگفده بطیحه جوهرة بوزیا سبک برچید
 مرورا بو شعیب زاهد گفت کای شده مرورا گرامی جفت

۲۰

کود بیکان را تو برین حجمم باز نداداده از نماز سلام
گفت حیدر بضائق الاکبر که مرا زبانی الم نبوده خبر
ای شده در نماز بس معرّف به عبادت پر کمال مرصوف
ابنچنین کن نماز و شرح بدان وزنه بر خیز و خیزه رهش ملا
چون تو با صدق در نماز آئی با همه کام حسودش باز آئی

در تو بی صدق صد سلام کنی نیستی پخته کار خام کنی
یک سلامی در صد سلام ارز سجده صدق صد قیام ارز
کن نمازی که عادتت باشد خاک باشد که بان بر باشد
جان گذاردن نماز بار خدای خشک خندان بون همیشه گدای
گوید از روی جهل و نا اعلی چون پذیرد طریق هر جهلی

کالدین را نماز روحانی آن به آید که خشک خنثانی
با دعا یا رب یا رب است حق قبولت کند اجابت حق
که که آئی ز بهر فرقه نماز از حقیقت جدا تو بی محال
بی دعا و تضرع و زاری یک دو رکعت بنقله بگسرداری
ظن چنان آید که همت نماز بخدای ارادهت هیچ چو را

با صونک شعری بنفرد خدا از تو کی بشنود خدای دعا
بی تو باشد بیگ بر گیرد کز تو آلوده گشت پذیرد
نامست کز زبانی درود آن رسول از جهان مرن رود
چون زنون بسیار باشد بیک از تو یا رب بود و زو لیک
همچو خواهی که در حرام شود بپر بنده و سلام شرود

بار منت نهی همی بسوی که ملسم دوست تو عزّ علی
دوست داننی نه بنده مر خود را این بود رسم مرود بخود را

چون نبیند ز دین نفیست تو نکند هم نماز نیست تسبیح
 قیمت تو عقلی چو برتساید والله ار جبرئیل دریا بد
 ندهد سوی حق نماز جواز چوین طهارت نکردی بنهار
 زاری و بیطودی طهارت نیست کشتی نفس تو کفارت تست
 چون بکشتی تو نفس را در راه روی بنمود زود فضل الله
 با نیاز آی تا بیایی بار بر نه پای سبک طلاق سه بار
 کان نمازی که در حضور بود لا تسری آب روی دور بود
 مرگ چون جان تو برانگیزد لا نیازت نماز بر خیزد
 آن چو در خاک رفت و جان بفلك روح خود در نماز بین چو ملک

فی حضور القلب فی الصلوة

در احد میر حیدر کربلای یافت ز غمی قوی دران پیشکار
 ماند پیشان تیر در پایش اقتضا کرد آن زمینی را پیش
 که بسوی آورد از قدم پیشان که همان بود مرورا در میان
 زود میرن جوییدی چو بدید گفت بایستد بد تیغ باز بزنند
 تا که پیشان مگسز بدید آید بستگ زخم را کلید آید
 هیچ طاقت نداشت با دم کاز گفت بگذار تا بوقت نماز
 چون شد اندر نماز حجابهای ببرد آن لطیف از اندامش
 جمله پیشان از برون آورد و آرد شده بیخبر ز ناله و درد
 چون برون آمد از نماز علی آن مر او را خدای خوانده ولی
 گفت کمتر شد آن الم چونست وز چه جای نماز پر خویست
 گفت با او جمال عصر حسینی آن بر نوازد مصطفی شده زین
 گفت چون در نماز رفتی تو بر ایون فراز رفتی تو

- تا ترا فل و غش نروین باشد
 جسد و غشم و بخل و شورت و آز
 تا جسد را ز دل بروی نفیسی
 فصل تا کرده از صفات ذمیم
- ۵ چو ترا از قودل برانگیزد
 اصل و فرع نماز غسل و وضو است
 تا به چهاروی لا توومی راه
 تا بزیر چهاروی و پنج و ششی
 هرچه جز حق بسوز و فارت کن
 ۱۰ تپله جان ستانده صمد است
 بر آید حمزه وار جان دربار
 به رفونست صوی نماز میهای
 صوی خود هرکه نیست بار خدای
 با نهالست بلطف برگزید
 ۱۵ می نیاز از قم نماز غوری
 باز اگر با نماز هست لیسا
 پس چو در بارگاه نطف شخافه
 ورنه اهلوس در درون نماز
 تو لکیم آمدی نماز کریم
 ۲۰ هفده رکعت نماز از دل و جان
 هرکه از هفده رکعه بگذارد
 پس مگو کلین صاحب باریکست
 زانکه هفده بهر ده لودیکست
- غسل تا کرد و تو چوین باشد
 بختدای از گذاردن به نماز
 از عملهای زشت او نرهی
 نهذیرد نماز رب عظیم
 پس نماز از نیاز برخیزد
 صحت داده معضل از داروست
 کی شوی در سرای آلا الله
 بنده جز از خم هوس نهشی
 هرچه جز دین از ان طهارت کن
 آید سینه کعبه آید ست
 تا بهایی مسوز ز بانگ نماز
 شرم دار و بقرس تو ز خدای
 دهش در نماز بار خدای
 می نیاز نماز نهذیرد
 از جگر قلعه نیاز غوری
 برگرد دست نطف پرد و راز
 دادلی داد و جگلسی در بابت
 گوش گیرد بروفت آرد بساز
 تو حدیف آمدی نماز قدیم
 ملک هفده هزار عالم دان
 ملک هفده هزار او دارد
 زانکه هفده بهر ده لودیکست

آنکه باشد بصفایه در خوبشش در شالگاه آورد پیشش
 هرچه زینجا بری نگه دارد در تیامت همانست پیش آرد
 نیست آنجا تنیور و تبدیل نمود نیک اند بهیچ سهیل
 هیچ آنجا بکس لغزاهد داد دادنی داد و آن دگر همه باد
 خیز و برخوان اگر نمیدانی شرح این از کلام ربانی ۵
 لن یجود سقش ز تبدیله لن یجود ملکش ز تصویه
 نیست بر حکم قاطعش تبدیل نیست بر امر جامعش تصویل
 خیز و تردامی ز خود کن دور وزنه نبوی در آنچه ان معذور
 آتش اندر غم و حیرانی گر کفایت نفس را بجزای

۱۰ فی المناجات والاضرع والخشوع

بسته تا از حدیث برور نابد پردا عز امار نکشاید
 چون کلید لنگر پائی تحت ثقل آن دان که میبایدی تست
 پای کی بر نهی بهام ملک باده کی در کفی ز جام ملک
 کی ترا حق بطف برگیرد یا نماز است بطوع بهذکرد
 ناک چون بحر درین سرای خراب شمع از لاله پرست و پشت از آب ۱۵
 روی سلطان شرح کی بیخی کون در آب و در آسمان بیخی
 لغمه و خریده هر روز باید پاک وزنه گردی میان خاک خاک
 چولت نبود طعمام و کسوت پاک چه نماز است بود چه مشکی خاک
 از پی جاء خدمت یزدان دار پاکیزه جای و جامه و جان
 سگ به دم جلی خود برود باز تلویری بسآه جامی نماز ۲۰
 گرچه پاکست هرچه بابت تست همه در جنب حق جفاست تست
 طالب اول ز غسل برگیرد کر جنب حق نماز بهذکرد

- نیست آلوده کز گند خیزد آن کز الدرة آلوده خیزد
 زن کلد بهر میهمانی پاک موی ابرو و موی رخ چالاک
 در سه زندان غل و حلق و حسد عقل را بستگ به بند جسد
 پنجم حس کز چهار ارکان آید پنج فاعل این سه زندان آید
 دل بدینجا فریب نادان ست
- دل که شد معرور غزاله راز چه کلد لذت منهی فاعل
 خرد اندیشه نمی کشد جمیع که شعری بدست در کعبه
 پیش کعبه مگر که بر الهوسی بهنود علم صمتا قبله بسی
 هر که در عیب با شعری خرد زهره نور اسموی نرمان برود
 برینانی زبان او گریند بپلهایان نشانی او جویند
- هر چه جز دوست آتش انداز آنگه از آب عشق سر بر زن
 بنده را در راه معاش و معاد نیست کس نامراز ملاح و لسان
 دل و همت مده بصحبت خلق بر از خلق تا بُرد خلق
 روزی آخر ز خلق سیر شوی لیگ دروی هنوز و دهر شوی
 آنگه آینه شری ز نرخ پیسلر که لیایی بر او راست جواز
- که نه یار اند و یار میبیلی همیشه ز پیسلر خولر میبیلی
 گلشن باغ خورشیدی بیفتان شده چون دلم نام بد پلهای
 نیک معلوم کن که در معشر نشود هیچ حال خلق دگر
 پیشش آید هر آنچه بگزیند آنچه زمینجا برد همان بپزند
 چون درم گرد امر بزدالت چار کعبه بر سر سه از کافیت
- نوطه باغ عالم از است بر تو خوانند لکنه و فیولت
 هر چه آب دلدخدا دنگدار موی خسانه فرسند از بازار

- گفت زاهد که نفس من با من
گفت دانا که پس نکردی هیچ
گفت زاهد که نفس سوخته اند
نفسوانم ز وی جدا گشتی
گفت با زاهد آن ستوده حکیم
گفت زاهد که من بساخته ام
هست بجزار نفس و من چو طایب
همدلوانی نفس مشغولم
که ورا قصد قصد فرمایم
چون تصدد کند غرور باز
که ورا مسهلی بفرمایم
حب دنیا و بغض و حقد و حسد
از خویش خوی خویش باز کنند
گاه نهیش کنم من از شهوات
توکنش از باطلی دو دانه کنم
صاعنی نفس را کنم در خواب
پیش از آن کو ز خواب برخیزد
یکدو رکعت بی او چو بگذارم
مرد دانا چو این سخن بشنید
گفت لایه درگ ای زاهد
این سخن جز ترا مسلم نیست
هر جت امروز هست آرایش
- هست روز و شب اندرین مسکن
بهمده راه زاهدی میسپی
در من دزی دیم فروخته اند
چکنم چاره رها گشتی
نقصت افعال بد کند تعلیم
زانکه من نفس را شناخته ام
میکنم روز و شب را ترتیب
زانکه گوید همی که معلوم
اکصل از دیدگانش بکشایم
قصد تسکینی اندر آورد
مائل از جسم او بهالایم
فل و شش برون شود ز جسد
در شهوت بخود فراز کنند
تا مگر باز مالک از لذات
خافه بر وی چو گور خانه کنم
پس کنم یکدو رکعتی بشکاب
همچو بیمار در من آویزد
بعد از آن گشت نفس بندارم
جامه بر خود یکن یکن بپوشد
بازک الله عمرک ای مایه
ملکت تو ز ملک چم کم نیست
زانکه فزادت باشد آرایش

مفقی گویم خموشا نایب گور
مکھ کجا رشت خواهی ای دل گور
بنگواںم زدن ز بیم هسس
مگور بر خلاف نفس نفس
خولر و در پیش خویشی نگذارند
بیم بیم آنکس که نفس را دارند

- بر سر شاعرانه هیچ کسی
آیتی کرد کوفی از مولی
موفی و عشق و در حدیقه هلو
موفیان دستها برآورده
خاک پاشسان چهلک انفس
همه بدر آفتاب پرده رشک
همه از آفتابان حالم شده
خوبشقی را فرو نه از گردن
دیده پاک پاک تویی بوند
خاکسارند بادسارالهی
از سر این دلق هفت رنگ بر آر
تا چو عین بر آب راه کنی
همگی خود را خوبشقی کنم کن
تا بود نفس ذره با تو
نفس را آن هوا سازد همی
خبر روی نفس راه را بهیچ
- ۵
۱۰
۱۵

مَنْ زَهَدَ فِي الدُّنْيَا وَجَدَ مَلَكًا لَا يَهْلِي

- اگر بهیچ به بصره در زاهد
گفت هر بامسند بر خینوم
نفس گوید مرا که هلی ای پیوسر
بازگو مر مرا که تا چه خسوزم
گوید آنکه نفس من بامری
بعد از آن مر مرا سوال کند
- که نبود آنزمان چو مابد
تا از این نفس شوم بگریزم
چه خوری بامداد کن قدیوسر
ملش گویم که مرگ و در گذرم
- ۲۰
- چه پوشم بگویمش که کفی
آرزوهای من محال کند

زانکه درویش را دل ریش است از دل ریش صدقه زان ریش است
 به توانگر تو آن نگر که دلش هست تارپک و تیره همچو گلش
 گل درویش مفتوحه ازلیست دل او کیمیای تم پرلیست
 بشنو تا چه گفت فضل اله با که گویم که نیست یک همراه
 با شهنشاه و خواجه لولاک گفت لا تعد منهم میناک

فی الاتحاد والموءدة

در جهان یک زبان چو سود تو نیست هیچی حبس ابد چو بود تو نیست
 ظهور النور در اعلی باشد بطل السور جل و تن باشد
 غیب خواهی خودی زره بر دار صیب را با سرای غیب چه کار
 تو پراز غیب و قصد عالم غیب نقوان کرد خاصه با شک و ریب
 ۱۰
 بر نظیر بدست بیخودیت از مو پای نهان بقدر خودیت
 بود تو چون ترا صاحب آمد عقل تو با تو در عتاب آمد
 گفت بگذار نفس کی بدرون وزنه بر سار زمین دو چشم درون
 روز و شب در غرق عقل بفال بوش با عقل خون بدی معال
 ۱۱
 عقل را زمین عقیده باز رهائی بعد ازان گشت بر تو کار آسان
 بینی آنکه که یابی از دل قوت ملک را از درجه ملکوت
 چشد گوئی رسیدگی چه بود هر ره زمین گزیدگی چه بود
 بند بر خور نهی گزیده شوی پای بر سر نهی رسیده شوی
 تا گزنده بوی گزنده نغ تا رسنده بوی رسیده نغ
 ۲۰
 آنمی نمی بود گزنده چو تو دیو و دد کی بود درنده چو تو
 فانی سال و ماه مغروری دد و دیوی ز ز آدمی دوری
 سال و ماه کیفه جری همچو پلنگ خلق عالم ز طبع تو دل تنگ

- تو من خرم باستی در کرد
چون نهی رفت قفس در مسجد
گفت با وی مفاصلی که بیمار
گوهرست این متاع یا زو سیم
زان سطحی قفس گشت زود خجول
رفت و در گوشه بنیم بنشیند
آمد از حدره چهره‌های امین
مرد را اندر انتظار مدار
مصطفی را ز حال کرد آگاه
ملکوت آمده بهظارند
زایچه او نماند در ملکوت
حق تعالی چنین می گوید
کای سرار از وی گزیده رسول
که بنزد من این دال بهمان
زوی بهر نعم این متاع قلیل
از همه چیزهای بگزیده
قفس را زان سبب برآمد کار
گشت رسوا منافی اندر حال
تا بدانی که هر که پیش آمد
با خدای آئینه او در دل باشد
راستی، بهمنو از همه کاری
یک دم صدقه از کف برویش
- شادمانه بر رسول آورد
نرسد هرگز بلکه از سرحد
تا چه آورد سبک پیش از
پوش مهر همی کنی تسلیم
بلکه تا چه آمدش حاصل
بر نهاده (شوم دست بدست
گفت کای سیمت زمان و زمینی
و آنچه آورد است خوار مدار
بجز زود المطهر منی ناکاه
مرد را انتظار چون دارند
نصبت جای قرار و جای سکونت
دل او با لطیف میجوید
اینقدر زود ای ز افس قلیل
بهر از زار گوهر دگرانه
زانکه بخش رحمت نیست لطیف
هست جهد المثل پس ندیده
این منافی بفعل بد گفتار
قفس را کار گشت از آن بکمال
هم بر آنسان که بود پیش آمد
از همه فعل خون خجول باشد
خوانده باشی تو اینقدر بلوی
از هزار توانگر آمد پیش

مردن ایمان همیشه در کارست زانکه ایما نماز بیمار ست
تا نداری صبر سرالندازی توجه دانی که چیست جانبازی
چون سرانداز وصف جود شدی بر در روم در سچسود شدی
کعبه دل ز حق شده مسموم همت سگ بر استخوان مقصور

فی الايثار والعطيه

هرچه داری برای حق بگذار کز گدایان بطریقتر ایشار
جان و دل بذل کن کز آب و ز گل بهترین جودهاست جود مطلق
میت و سرفراز آل عبا یافت تشریف سوره هسل انی
از سه قوس چوین بیستاد یافت در پیش حق چنین بازار

فی قصه قیس بن عاصم

آن زمان کز خدای نزد رسول حکم من ذا النبی نمود فزول
هر کسی آن قدر که دست رسد پیش مهتر کشید و سر نکشید
گوهر و زر ستور و بنده و مال هرچه در وضع بود شای در حال
قیس هلم ضعیف حالی بود که نکردهی طلب ز دلوا سود
راست در خانه با میل بگفت زانچه بشنید هیچ نه نهفت

کایچهایی آبت آمد ست امروز خیز و مارا در انتظار محوز
آنچه در خانه حاصل ست بهار تا کنم پیش میت آن ایشار
گفت زن چیز نیست در خانه تو نه زنی سرای یوگانه
گفت آخر بجوی آن مفسد هرچه یابی سبک بنزد من آر

رفت و خانه بچست بهارن تا بر آید روا مکر کاری
بالت در خانه صبی از خرما دقت و خشک گشته تا بفوا
پیش قیس آید زن در حال گفت زنی پیش تویت مارا مال

- از این راه حق کم از کودک نتوان بودن ای کم از یک و یک
 مگر در آموختن کند تقصیر هر چه خواهد ز وی سبک به پذیر
 با لطف پدر و بنوازش خیره در انتظار مگرداش
 در خفاش نه آن زمینی کلا تا شود راهی و مکش جفا
 در نظروالد بضیوه زود نوال گوشه‌هایش بگیر و صعب بهال ۵
- به معلم نمانی تهدیدش تا برد گوشه‌هایش تا کندش
 بند و حبش کند بطانۀ موش میر موشه‌ای کند نشوده گوش
 در ره آخرت ز بهر شنود کمتر از کودکی لبان بود
 خلد کلاهی تست هیز بشکاب بدو رکعت بهشت را درباب
 درله شد موشطاله دوزخ تو در ره آن سوامی بوزخ نو ۱۰
- یو. بنگساب انبیا بکچهند بر خود این چهل و این ستم مهسند
 لوحی از شروع انبیا بر خوان چون اندانی برو بطوران و بدان
 تا مگر پلر انبیا گردی زین جهانست مگر جدا گردی
 در جهان غراب پر ز سرور از جهالت مدانی تو هیچ بگر
-
- مروت باید که در کشی ای مرد خشک بگذار و مگرد دریا گرد ۱۵
 مروت نالد ز بهر در خورش آب هم تو دانی که در نمایی لا آب
 چنگ در راه حق ز ای سرهنگه مروت نبود مراد نبود لذت
 بازوی را بساز آنت و زده‌ی از پس بسارگاه صلیبوسن
 مرد کز خاک و آب دارد عار بهوا بر نشیند آتش وار
- کله اسمان منم بر سر تا بهایی ز چهارکلیل الامر ۲۰
 تاج کردن ترا کلاه منک باشکوه شود کلاه فلک

آن چو مصباح روشن اندر ذات
تا نشستی در آن گذرگاه تنگ
ای ز صورت چنانکه جان از جسم
کوشش از تن کشش ز جان خیزد
تا ابد با قدم حریف طفلست
تا بود نعل آدمی بر جای
این سرای از برای رنج و نیاز
تا زمین جای آدمی زایست
این زمین مهبان سرائی دان
تا درین خاکدان نه بختد رنج
از تو پرسم که علم حکمت و شریع
دین ز صورت شمعش بتسویق
یک جویایم بدو ز روی صواب
چون ترا بر نهاد خود نفس صفت

التمثيل في صبيان المكتتب

ترندانی ز حال عالم راز
تو حقیقت نه مرد این راهی
گودایی رو بگود بازی گمرد
بس بود کبر و لال باز ترا
چه گویی جنست و ندیم ابد
لوز تو غمت قومی بدالد
میکنند مرده بر تو حوز و قصور
تو بدنیای زینتش مغرور

- هر سری که تو هست هم در دم زانکه هر سر که دیدنی باشد
 سر برین چون چراغ و شمع و قلم در طریقت بروی باشد
 بی سری پیش گردان ادبیت زانکه پیوسته سر کله طلبیت
 بی سری مرقرا سر آرد بار درج هر که ز بیسریست ازار
 سر کل را کله پناه بود با چندی سر کله گناه بود ۵
 تو بر سر کلاه نشین داری لاجرم چو سر خار نگذاری
 آدمی را ز چاه بهادر چاه کل نظمی شود چو پالت کلاه
 آن لکوتر که اندرین معراج دست بر سر نفسی نیایی قاج
 کز بی لبیب مسرود را بود وز بی لبیب کل کله چوید
 با کلاهت اگر زیان باشد نفسه او خود هلاک جان باشد ۱۰
 سر کله آن بنده کلاه بود همچو برین اسیر چاه بود
 در طریقت هر کله ممدار ورده داری چو شمع دل بر رنار
 در کله بایند همی زلزار همیو شمع آن کلاه از آتش دار
 کانه در عشق شمع ره باشد همچو شمع آفتابی کله باشد
 گر همی یوسفیت باید و چاه پیش حق باشکوله باش چو چاه ۱۵
 چون سلیمان کمال ره را دار همچو یوسف جمال چاه را دار
 تا نشد نقش صورتت چاهی نشود نقش سیرت الهی
 بخیز و بگذار دینگی . دین را تا بهایی خدای بیچون را
 از تن و جان و مال و دین بگذر در ره دای بدست آرد
 هر چه از نفس علم و معرفتست دای که آن کفر عالم صفتست ۲۰
 صورت و وصف و مین در مالفت آن رحم این مشیمه آن لرزد
 صورتت پردا صفات بود صفتت ست مین ذات بود

چرخ مریم با زحل در خواب
 ایو مالیده بهیروز آمد
 زهره خود هست صایه زامش
 وان دیگر کوکبان برادر دان
 ۵ همچو مغلوب کین طریقی نهاد
 مهر و مسافش پدر به و مادر
 کس چو ما دید خیره فخراران
 خفته بیدار کردن آسان ست
 پس کن از زجر وال و از لمبیر
 صاحب محضه ست و ولج و عذاب
 مشتری بخاران و وزیر آمد
 صایه میخی و کلم و آرامش
 گاه لمبیر شای برادر خران
 ۱۰ زان این طسم بر پسر بکشد
 کوکبان چون برادران درخیز
 میگذاریم خواب بهداران
 قاتل و مرده هر دو یکسان است
 در گذر زین ■ کرده تقدیر

فی تناقض الدارین

فلت یز و شب خورست و زمینی
 او دو بر زم اثر میراد و میرود
 در جلای حضرت او ز من شلوی
 در دنیای دلی مشقت و تنبیز
 ۱۵ در مصاف صفا و محبت دل
 قیغ تا لغت می سپهر نشوی
 تا دلت بنده کلاه بود
 چون شمع نازخ از کلاه و کمر
 ترک در کوب رخس قولین ست
 ۲۰ مردن دل هلاک جان باشد
 اندرین راه بهیچ روی مایست
 چون تو بر خامنی ز نفس و عقل
 چون گذشتی نه آند ما ند و له این
 دینی از عقل دان نه از توحید
 چون همه شد یکی محوی دینی
 در یکدینی یکوست رستم و جوز
 بر فراز روان و تازک گل
 تا به لختی کلاه سرنشوی
 فعل تو سئل و مه گناه بود
 بر سران زمانه گشمتی سر
 نفی ترتیب محض تکفیل ست
 مودن جان ورا امین باشد
 ایست نمود و ز ایست گشتن لیست
 اینجهانت بدانجهان شد نقل

اصب زن باشد ای بدالش خود مرد را اسب و زن بود در خورد
 امگر آنرا که زن بود حامل بد بود بچه ناپیش حامل
 اشتر آمد ترا مگر در خواب مگر همناک پرغم و ناب
 کار باشد دلیل سال فراخ به بر بادش شود کسلاخ

۵ فی رویاء السباع

شهر خصم محبط و مفسور که بود کارش از محامل دور
 پهل شاهسبک با هیبت هر کسی ترسناک ازان دولت
 گوسفند آید غلیمت و مال اقلصا زان نقت فراخی سال
 بز کسان دلی و بد گوهر پر خورش و بکارها پر شر
 لیک باشد بهر سبیل مفید لیمت بر تول او سواد مزید ۱۰

آهو از خانه زنی تعبیر پیشتر دارن ای بدالش پور
 دشمن آمد پلنگ بد کردار که بود در محاملت شدار
 ببر را هم به دشمنی انگارد بکتاب الدر ابلهت آرد
 خرمن خصمست پر خیال و دزد که ز دیدنش کسی نماند مزید
 یوز و کفتار و گرگ با رونا دشمنانست هر یکی بدخواه ۱۵

ورچه رونا حیل گر باشد مرده بولبی ورا بنر باشد
 مار هورم مدری گینه ورست در کلد قصد تو را برست
 کزدم و قلند د دگر حشر است همه عسقلند یک بویک آواز
 سگ بخواب اندوی صواب باشد گرچه بیدار پاسبان باشد

۲۰ فی رویاء النیران و الکواکب

دیدن آفتاب را در خواب بادشه گفته اند از هرباب
 ماه مانند رای زن باشد دیگری گفت نی که زن باشد

مرزانی راست جامه رنگینی اصل شادی و راحت و تزیین
جامه سرخ مایه شادبست حال و مه بخت ازو بازادبست
جامه هیبت مت رنگ سیاه ور بود زرد دزد و مصطیبت و آه
جامه سیی کبود الدوه است رنج بردن سرزنش از کوه است
طیلسان و زده جمال بود کینه و صوره اصل حال بود
لردبان اصل و مایه سفر است لیک زان مرد را همه خطر است
آسیها مردم امیی باشد آله در خانه به گزین باشد
دام باغد بخواب بستن کار آینه زن بود لگو هوش دار
بستگی آیدت ز فعل پدید چون کسایش که آیدت ز کلید

فی رویاء الصناعین

مرد طبّاح نعمت بهار همجو تصاب در تهاهی کار
رنج و بیسار است مرد طبیب خاصه آنرا که هست خوار و غریب
دزنی آنکس که رنجهای ربه همه بر دست او شرد زبیا
مرد خفاف و نعلی و خمرآز از مواهب آنکه دارد راز
مرد برآز و زرگر و عطار خوبی کار و نعمت بهار
مرد خنار و مطرب و زادی مایه شادمانی و شادی
مرد بظفار و راهی و کفّال چون دلیل اند بر تهاهی حال
هست در خواب دیدن مواد مایه مکر و حوله بر مرصاد
مرد شمشیرگر دلیل غناست هدیهایی توگر که تو آراست
مرد سقا و تلگر و حمال هر سه آنرا دلیل دان بر مال

فی رویاء البهائم

خر بود خادمی وای کاغذ که بکار اندوزی بود تحنّیسل

- صفت شستنی ز کار نمیدهند رقص گرفتن وقاحت و شادیست
 میرز و سطل و آلت تناسل همه بر خادمان کفزد دلیل
 وانکه بر سطل زند بخواب اندر زن کذب بیشک او بکتاب اندر
 با دیگر کن مصروفست کردن خلعت کردن ست و آرزو
 وانکه داور خورد همی در خواب رخت گرد ز درد و رنج و عذاب
 طیب باشد دو گناه اندر خواب این یکی راحت آن دگر همه تاج
 راحت آن سرور را که در مالک مصطفی آن جنس را که بر کالک
 کز دجلان رنج بیشتر باشد راحشش کمتر از سرز باشد
 مرد بیمار و طیب و جامه نو بد بود بد ز من نکر نهلو
 رقص کردن بخواب در کشتی بهم فروست و مایه زشتی
 وانکه در بلد حبس بسته بود رقص کردن ورا خجسته بود
 هر که بپزد زنی روان شده خون نعمتی باید از حلال برون
 چو نه بپزد جراثیم این باشد در جوارحت بود جز این باشد
 الهی صعب باید از کاری بسته گردد بدست خولطواری
 وان زنی کس ز ارچ خون آمید کودک مرده ز برون آمید
 گوشت بپزد بخواب در بیمار که خورد در آمید از بردار
 مستی و به خوردی ز شرب شراب آنکه تالاست بد بود در خواب
 وانکه او بیمار است روزی دانی سمع و رازی و نیک روزی دان
 شیر در خواب زنج مال بود روزی نیکو و حلال بود

۲۰ فی رویاء الاوائی و الاثواب

جامه کهنه رنج و اندوه است جامه نو دولت الهی است
 بهترین جامه بود هنگامت مر مرا اوستاد چو نین گفت

- سردبازی به خواب یا شطرنج
 آب در خواب روزیست حلال
 و بود تیره عیش با خوش دانی
 خاک در خواب مایه روزیست
 باد اگر گرم نیست سرد بسود
- باز اگر هست مفضل در پوست
 چیز دانی به مرده اندر خراب
 خنده اندوه باشد و احوال
 شرب آب و زبانه فطشان
۱۰. و آنگاه باشد برهنگه اندر خواب
 طبل در خواب راز گشود فاش
 بلند و گل توبه نصوح بود
 میوه در خواب روزیست از شاه
 وقت ادراک چون فراز رسد
۱۵. نیست خون چون دراز بخت مرد
 و ز شود دستهای او کوتاه
 دست باشد برادر و خواهر
 باشد انگشت همجو فرزندان
 دخترانند سینه با پستان
۲۰. جگر و دل بخواب گنج بود
 منزه مال نهالی و پهلوی
 هست فرزندی آلت تولید
 سبب جنگ و غلبه باشد و رنج
 گر بود پاک و عذب و صاف و زلال
 گرچه آب ست عین آتش دلی
 بزرگ را دلیل به روزیست
 هر دو گنجسوز رنج و نرد بود
- اندک دشمنی ست و شایسته دوست
 صدم مثل باشد اسباب
 خامشی بستنی فل اندر مال
 علم باشد که نیست بهر ازان
 شد فطرت بسان مست خراب
- بوق در خواب مایه برخاش
 باغ دیدن شدنی روح بود
 لیگ نه اندر زمانی که در بیگاه
 مرد بپلنده زو بپاز رسد
 بود اندر سفا و رادی فرد
- کشد از بطل گرد خوبیهای
 آن چه دختر آن راست پسر
 نسب مادر و پدر دلدادی
 چگونگی شکم مال و نعمت پنهانی
 ساق و زانو غذا و رنج بود
- پوست چون سقر در کشیده بتر
 نیک دید زشت و خوش شایسته سعید

بهشمار آنچه گوش هر شنود گوش عشق از یکی خبر شنود
 بود و حوی سر آن در گوش چو نیدو چه کلفی پیش ازین خروش و غریو
 کودکی زو ز دیو چشم پوشش تا به نفهد. سرست مغان در گوش

- ربع مسکون چو از طریق شمار هست فرسنگ بست و چار هزار
 ساعت شب چو هم کلفی با روز هم بود بست و چار آدم سوز
 تو اگر دالغی به صرف و صرف بدلتش کن به بست و چار حرفه
 لاف قول شهادتین ترا بی ریا و نفاق و کلف و مورا
 از همه هانست برون آرد نه بآلت به کاف و نون آرد
 از برای خرد درین ده و کو زدند این بس که لا هو الا هو
 کلمه حق چو در شمار آمد عدد حرف بست و چار آمد
 فحشی از بحر جان دوازده درج نهی از چرخ دین دوازده برج
 درجه ها پرز در امضا بست برجه ها پر ز ماه و خورشید ست
 در درهای این جهانی نه ماه و خورشید آسمانی نه
 در درهای صالم چهره ماه و خورشید آسمانی سکون

فی تعبیر الرؤیا

- او نهاد از بی اولوالباب بوم و امید در نماهن خواب
 آدمی چون نهاد سر در خواب خیمه از شود گسسته طلاب
 خلق تا درجه های آسایند همه در گشتی اند و در خوابند
 لا روان شاه چه بیند اندر خواب ز آنچه پیش آید از ثواب و عقاب
 آتش تو ز تاب خشم بود چشمه آب نور چشم بود
 گریه در خواب موت شاد است بندگی از مذلت آزاد است

- ۵ حال او هر بسر بهر سپید شد چون وزا فرد و مکتبی دیدند
از در پند و نصیحت آموزی جمله گفتند بهر دلموزی
شهرت چون برکت زنی مراد هیچ بگذاشت مر ترا لغت
گفت بگذاشت راخیم بخدای آنچه رزق مکتب مالک بهجانی
باز گفتند رزق تو چقدر است که دلت قانع است و خرسند است
- گفت چندانکه هر مالک منم رزق من کرد جمله در نسیم
آن یکی گفت می ندانی تو او چه دانند ز زنگانی تو
گفت روزدهم همدی دانند تا بود روح رزق نسلان
باز گفتند بی سبب ندهد هرگز از بهشت بی رطب ندهد
نوست دنیا ترا بهیچ سهل نفرستد ز اسمان ز بهیل
- ۱۰ گفت کای رای تان شده تیره حاجت آنرا بسرد روی ز بهیل
آسمان و زمین جمله در است گش نباشد زمین کثیر و تلخیل
برساند چنانکه خود خواهد هر چه خود خواست کرد حکم از است
از توکل نفس تو چقدر زنی که بهیضاید و گهی کاهد
- ۱۵ چون نه راهرو تو چون مسردان بسرد نامی و لوگ کم زانی
کاهلی پوشد گردن ای تن زن و بیاموز رهروی ز آسان
ولی آن مسرد کو کم ست از زن و بیاموز رهروی ز آسان
- دل تکه دار و نفس را بگذار گوی چو باز ست و آن چو بوتیمار
تا بداند که ما و ثوداند چون همه سوخت او و او مالک
عقل کاند در جهان چلو لیرد برسد در خود و بفرو لیرسد
گوش سردوست گوش عشق یکی بهر دین این و آن ز بهر شکی
- ۲۰

- با دل و جان نباشد به پسران . هرگونه بود ترا همی و همی
 نفس را سال و ماه گرفته دار مرده انگارش و بجا بگذارد
 چون تو فارغ شدی (نفس انگیزم برده می بخشد و ناز و لعنم
 بهم و امید را بجمای بمسالم چه کنی ننگه مالک و رفوان
 نیست را مسجد و کثیبت بکیمست : ساه را دوزخ و بهشت بکیمست
 پیش آنکس که عشق رهبر اوست کفر و دین هر دو پردا در اوست
 همگی دروست پیش دینا دوست پردا بارگاه اوئی اوست

فی التوکل

- بی منم با لغاق پسر درگاه بگوگل زبند مردان راه
 مگر توکل ترا بروست همی چون نداری برزقش اوست همی
 پس بگوئی توکل آور ریخت بمسد ازالت پذیره آید بظمت
 در توکل یکی طری بشلو لا نمائی بدست دهر مگر
 اندر آمرز شرط ده رازی که از گشت خوار اف زنی

فی توکل العجائز

- حاتم آنگاه که کرد عزم حرم آنگاه خوانی را همی با هم
 کرد عزم حصار و بوخت حرام دوی قبر لبی علیه سلام
 مالد بر جای یک گره (عیال بی قلوس و کاهر و بی اموال
 زن به آنها به خانه در بگذاشت نفقت هیچ نی و ده برداشت
 مرد را فرد و صبحی بگذاشت بود و لایق او یکی بندداشت
 پسر توکل زایش همرا بود که ز رازق خویش آنگاه بود
 در پس پرده داشت الجازی که را بسود با خدا رازی
 جمع گشتند مردم بر زن هاد رفتند جمله تا بر زن

ساز پیسرایه دورا تجریدند هم سر از شرع و هم سر از توحید
وانسدرین مفسرین عفا و غفر چون مفسرین آری و زود گذر
بر در بموسسین **إِنَّا لِلّٰهِ** برکش و نهست کن کجا و کلاه
نیست شو **۱۱** هم او دهد بصواب لمن الملک را بهبوط جواب

حکایت

در مفاجات پیر شیلی گفت چون درون آمد از حدیسه نهفت
که اگر زانکه نفوسم دوری بدهم در حدیسه دستوری
لن الملک گوید لو بصواب من هم سرور با صدق جواب
گویم امروز ملکست آنراست که ز دی و پیر می آراست
۱۰ یوم و غد ملکست ای بنا هر چه سر هست آنرا که بود دی و پیر
نیغ تهر تو سرور سرور از انروز سر برک پس بر دهد جانرا
نوش دای پیر سود سودا را حرکت آفتاب چرخ را

هر چه جز حق جو زان گزنی خشم جبرئیلست نیاید افد چشم
زانکه از حرف و همی پانده کس نداند که چندان باشد راه
۱۵ راه تا با خردی هزاران سال بروی روز و شب یعنی و شمال
پس با آخر چو چشم باز کنی کار بر خویشتن دراز کنی
خویشتن بینی از نهان و تیاس گرد خود گشته همچو گاو خراس
بیخود از هیچی آنی اندر کار یابی آنسر در دم بدین در باز
زین مسافت در دست عقل قیامت و این مسافت خدای داند چیست
۲۰ ای سفید در دینی راه آنات همچو خضرایی درین هلماس
زیر پای آرز گوهر کانست تا بدست آید آب حیوانت

- چند کثیفی هست و جری چون جان تو
تو مذار نوش کن جوایمسان تو
تو فسادانی به نازسی ماسی
چون بخوردی تو طعم پشمالی
می بینم از دست که جام شراب
چون کثیف نوش در سرامی خراب
بر مذار از ملام مستی بی
سر هانجا بده که خوردی می
تا نخوردی مذارش ایچ خصال
چون بخوردی دودرد با صد درد
چون بخوردی دودرد با صد درد
بهشتر زین خیران بی انصار
می همی عقل و چله شای بخورد
الدین معجم جوالمسردان
گرنگوی تو مادی باهی
ور بگوئی منافقی بالشی
پیشتر چون روی که جایست نیست
باز پس چون جوی که پایست نیست
آنکه را جای نیست غمخوارست
و آنکه را پای نیست بیچارست
نیسانی که بر در هست الد
نه کمر بر درش کلون بستند
خود کمر بسته زاده اند چرمور
کز ازل پیش عشق بی زرد و زور
چهد کن تا چو مرگ بشاهد
در گذر زین سرامی در اوداش
گر بوی وزنه بسودر او باش
کان کسانیکه بنده الد اورا
بخدائی بسند اند اورا
کمر بندگی به بستد مدام
خواجه هفت نام همصوفلام

فی العالم و الجاهل

- ۱۱- پسر شیخ گورگانی گفت
که ترا بهر کارهای نفیست
اندازین کوچه خانه بایست
در کلیدان بچسپه بود شاید

- بالیاز آنکهی که گشتی وار دل بر آرد ز نفس نوبه دمار
 در دیون تو نفس دل گردود زان همه کردها خجسته گزود
 خبان و مالش همه براندازد در ره امتحانهاش بگدازد
 در آن تو چون نفس تو بگذاخت دل بگذری کار خویش بساخت
 پس ازو حق یاز بستاند چون نیازش نمالد حق مالند
- نه ز بهیوده گفت و نادانی بایزند از بگفت سببانی
 پس یابی که راز مطلق گفت راست جبهید کو انا الحق گفت
 راز خود چون ز روی داد به پشت راز جلال گشت و اروا گشت
 روز رازش جو شب نصای آمد نطق تو گفته خدای آمد
 راز چون کرد ناگهانی ناش بی اجازه مهاله او باش
- صورت او نصیب دار آمد سیرت او نصیب پیر آمد
 جان جانش چو شد تپه ز آواز خون دل گشت بر لبان فزار
 راست گفت آنکه گفت از سر حال گفت دع لغت ای پسر و تعال
 از تو که دوست نیست ره بسیار ره توکی پس بر پری پای در آر
- تا بهیستی بدیدا لاهوت خطای ملک و خط ملکوت
- کی بود ما ز ما جدا مانده من و تو رفقه و خدا مانده
 دل شده تا باستان خدای روح گفته من اینکم تو در آی
 چون در آمد به طایر توحید دل در روح از سقائه تهرید
 روح با حور همبری سازد دل به دیدار دوست بگسازد
- ای ندیده ز آب رز هستی تا کی آخر ز نقش رز هستی
- چه کنی آف محبتی بدو رخ تا که گویند خورن مرگ دروغ
 تو اگر می خواری مده آواز دروغ خواره لنگه دارد راز

- زانکه عجبست را سوی لاهوت هست در راه جمیع صلیبوت
 لیست کن هرچه راه و رای بود ثابت دل خزانة خدای بود
 تا ترا بود با تو در ذات ست کعبه با طاعتت خرابات ست
 و ز ذات تو بود تو دورست بلکه در تو بیت معورست
 ای خرابات جوی پر آب است پسر خر تویی و خر آباد ۵
 با تو بود تو خرد لیره است چشم عقلت از آن جهان خیره است
 نفس نیست آنکه کفر و دین آورد قهرم چشم رنگه این آورد
 ای تو خوش با تو هست پس ناخوش پدر الدار گمیده را از گش
 در قدم کفرها و دینها نیست در صفای صفت چنینها لیست

۱۰ فی سلوک طریق الاخرة

- این همه علم جسم مختصرست علم رفتی برآه حق دگرست
 علم آن کش نظر ادبی باشد علم رفتی برآه حق باشد
 جدوی آنکس که عقل و دین دارد زن و گفتار گفدمی دارد
 چیست این راه را نشان و دلیل آن نشان از کلیم پرس و خلیل
 در زمینی برپی ای برادر هم باز گویم شروع کن مهم ۱۵
 روی سوی جهان حق گردی عقیده جاه زهر پی گردی
 جاه و حرمت ز دل رها گردی پشت در خدمتش دوله گردی
 لذت گمردن لغوس از بد تقریب گمردن توان بطرد
 چهسمان زان چنین راه ای غافل حق بدیدن برودن از باطل
 رفتی از منزل سطنکوشانی بر نشستن بصدر خاموشانی ۲۰
 رفتی از فعل حق سوی صفت وز صفت زی مقام معرفتش
 آنکه از معرفت بهالم راز پس رسیدن باستان نیاز

لیک و بد خوب و زشت یکسان گیر هر چه دادند خدای در جان گیر
نه مرازیل چون ز یزدان دید رحمت و لعنت هر دو یکسان دید
آنچه آوردش از خدای بعین یکسان و بد داشت هر دو را یکسان
مروارید آنکه هست بر در صبر بادبالی بدست بی تدبیر

فی التجرد و المجاهدة

هر که خواهد ولایت نصیرد زانکه جوید رعایت نگیرد
از درونش بیاید آسایش وز برونش نشاند آسایش
آن ستایش که از لایقش نوسنت ترک آرایش و سزایش اوسنت
بر در شه گدایان خواهد باز عاشق فدای جان خواهد
در طریقت معرود و حالاک در داد بر باد آب و آتش و خاک

زانکه در عرف معالیم مصر چه برش جاهلان چه عالم مصر
ای برادر بر آذر نصیرد جوگر خود کباب دان نه نبرد
سگ درون هست استخوان جوید بچه شیر مغز جان جوید
عاشقانی جان و دل ندید کردند ذکر او روز و شب فدی کردند
مرد عالمی هم نصیرد بلند سگ بود سگ بلند غرسند

کشف اگر بلند گردد دست بر تن کشف را کفش سبز و بر سر زین
نضله کم گوی و عاجزی پیش او استخوان را تو بر سنگ بگذار
نو بگوهر گزیند رنعت پس چرائی جو سگ نودین هست
هر کرا مالیت هست او هر دو عالم شد دست نعمت او
زانکه درون هست صفت همچون سنگ هست چون سگ ز بهر لای درنگ

گر همی روح خواهی از تن نبرد ■ چو دار هست گرد او بر گرد دست
کی (لا اله الا الله) خود بویایی یار تاسه تاسوت بر کشف بر دار

- نکشی شویبت مقلانش نکشی لکنت مقلجانش
 چون یکی دالی یکی گمونی بدو سه و چهار چوون یونی
 با الف بی وئی بود همراهِ بی وئی بت شمر الف الله
 دست و پائی همی زن اندر جوی چون بدزیا روی ز جوی مگوی
 ۵ چون رهی کرد نظر و عار ترا ای حدیث با قدم چه کار ترا
 تو حدیثی نفس مرز ز قدم ای دالسته باز سر ز قدم
 صد هزارت حساب در راه است همت قاصرست و کوتا است
 دستباز است قانت تو هنوز پلای دامیست حالت تو هنوز
 شو بدی پلای داد و دینی یکدم تن برهنه چو گندم و آدم
 ۱۰ تا کلد توبه تو جمله توبه تا نکردی دگر بگردن توبه
 تو هنوز از مناسبتی شیطان توبه ناکرده کی بری الهی
 چون کسرا یار داد بر درگاه آرزو زو مضراهِ اورا خواهِ
 چون خدایت بدوستی بگزید چشم شوخ تو دیدنی همه دید
 بر نگردن جهان عشق نوبی چه حدیث است این مئی و تویی
 ۱۵ تویی تو چو رخت برگردد رخت و تخت تو بخت برگردد
 نیست در شرط تصاد نگو دعوی دوستی و پس من و تو
 بنده کی گردد آنچه باشد حر کی توان کرد ظوف پر را پر
 همه شو بر درش که در عالم هر که او جز همه بود همه کم
 چون رسیدی بپوس و غمزه یار نیش لولش شمار و خیری خار
 ۲۰ از یق زنگ آینه دل حشر است نلخی برای حتی بر
 می نخواهی تو از کتاب خدای نیست اصوات مرده بل آهپای
 مشو از راه تا توانستی همچو کھلی بپردم آبستن

تا بدالجا رسی بهجست درست که بدانی که می نباید جست
 نه بپرسید کاهلی ز هلی چون شفقت از زبان دل کاهی
 که بگو ای امیر جان روز که شب تیره به بود یا روز
 مرتضی گفت بشنو ای سائل سوی ادباز خرد مشو مائل
 عاشقان را درین راه جانسوز تبش راز به که قابش روز
 هر که دارد ز راه تبش در دل در نماسد پیاده در منزل
 در جهانی که عشق مجید راز نه تو مانی نه فیض عقل تو باز

فی المحبة والتجريد

عاشقان سوی حضرتش سر مست عقل در آستین و جان بر دست
 تا چه سروش بوانی دل زلف در رکابش همه برافشانند ۱۰
 جای و دل در رهش نثار کنند خورشید را از ان شمار کنند
 پیش تو حیدر او نه کند نه نوست همه هیزند هیچ او ست که او ست
 عقل و جانرا بزن او چه خطر دل و دین هم گنیز کنند گنیز
 پرده عاشقان رونق تر ست نقش این پرده ها رونق تر ست
 غالب عشق هست مغلوبش خرد ترا شرح داد مغلوبش
 ابر چون ز افقاب نور شود عالم عشق پر ز نور شود
 ابر چون گبر مظلم ست و کبر آب در جمله نافع ست و مشور
 ماندک او حیات انسانی ست باز بهیارش آفت چای ست
 یس موهب معجب حضرت او ست که معجب حجاب عزت او ست
 به نباشد محدث تلقین به چه باشد معجب محبت یس
 در محبت نثار به تعلیفش که همان محبت ست تصحیفش
 ای معجب جمالی حضرت غیب تا نصرتی وصال طلعت غیب

کای هم آید نو و هم آن کهن رزق بر نعمت هرچه خواهی کن
 علت رزق تو بضرورت و بوشاک گریه ابر نبی و خنده گشت
 بی سبب و از قی پندرسد دالم همه از تحت جلالم و دالم
 از هزاران هزار به یک تو زانکه اندک فیلشد اندک تو
 شعله زو و مد هزار اختر قطره زو و مد هزار اخضر
 مرد نبرد کی که در غم خور در یقین باشد از زنی کمتر

حکایت

آن به نشاند که بی تم ابر مرغ روزی بیانت از در گیر
 گبر را گفت پس مسلمانی زین هنر پیشه سخنزدایی
 کز تو این مکرمت به نپذیرند مرغکان دانه ارچه برگیرند ۱۰
 گفت گبر از مرا به نگیرند آخر این رنج من همی بیند
 زانکه او مکرم ست و با احسان نکند بخل با کرم یکسان
 دست در باخفت در رهش جعفر داد ایزد بجای دستش هر
 کار تو جز خدای نکشاید بخدا گور ز خلق هیچ آید
 دل بفعل و تفعل خلق میکند دل در او بند رستی از غم ر بند ۱۵
 تا توانی جز او بیمار مگیر خلق را هیچ در شمار مگیر
 با بقای خدای فان شماست اَلْف آلائی او و جان شماست
 هر دو را در جهان عشق و طلب پارسی آب دان و نازی اب

تا جدایی ز نور موسی تو روز کوری چو مرغ میسوی تو
 چون نداری خبر از راه نیکساز در حاجاتی بسان مغز پیاز ۲۰
 اول از بهر عشق دلچونش سر قدم کن چو کلک و میجوشش

- فان و جان تو در خزانه هوس است
روزی تو اگر بچینی باشد
تا ترا نبرد او ببرد بشتاب
نه ترا گفت و زنی تو منم
چنان بدادم وجوه فان بدهم
کفر روزی. چو روزی ده درست
با تو زانجا که لطف یزدانست
شم جان خور که آن جان خورده است
این گزو سخت دار و زانی میخور
۱۰ جان بی زانی بکس ندان خدای
آن زمانی که جانی ز زنی برمیاند
سفته دارد ز بهر روزی بیام
نخورده شایر مید خود تفما
مهر زانی راست گفته تو بر تو
۱۵ روزی تست بر علیهم و قدر
روزیت از در خدای بسود
کدخدایی خدایی است برنیج
کدخدایی همه غم و هوس است
اعتقاد تو در همه احوال
۲۰ ابر اگر نم ندان یکد سالت
فان و جان تو در خزانه هوس است
روزی تو اگر بچینی باشد
تا ترا نبرد او ببرد بشتاب
نه ترا گفت و زنی تو منم
چنان بدادم وجوه فان بدهم
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کدخدایی همه غم و هوس است
اعتقاد تو در همه احوال
۲۰ ابر اگر نم ندان یکد سالت

حکایت

والدی کرد مسر برود ز نهفت کشتک خویش خشک دید و بگفت

هیچ چنانی بصبر از تشکیفت هیچ عاقلی از پیری لغیریت
 مطلع بر ضمائر ست مدام تو بر اندیش و کار گشت تمام
 روز از آگاهی بد یکسودالی رای تو پرورد مسلمانی
 چون بدیش فرور خواهی داشت چو در دل نه نور خواهی داشت
 چون بدیش نگه خواهی کرد طبع حلسم از مدار ای مرد
 علم او عقل را چراغ افروز حلسم او طبع را گناه آموز
 گونه حلسم بدی همیشه پناه بشده کی زهرا داشتی نگاه
 گر گناهی همی کنی اکتونره آن گناه از تو حال نیست بول
 گر بدانی که می نداند حق گویت ایست کافر مطلق
 در بدانی که می بداند و پی میکی ایست شوخ دیده و چس
 خود گرفتار کمیت محرم نیست حق بداند حق از کسی کم نیست
 شکر از محرم از بهوشاند نه ز تو علمش آن همی داند
 ثوبه کس زین شفیق کردارید ورنه بیلی بیرون نیست
 نفس خود را میان حالت خوبی غرق در قلن خجالت خویش

فِي كَرَمِهِ وَ اِنَّهُ رَازِقُ الْاَرْزَاقِ

جانور را چو خوان به پیش نهاد خوردلی از خورنده پیش نهاد
 همه را روح و روز و روزی ازوست نیکبختی و نیک روزی ازوست
 روزی هر یکی بدید آورد در انبار خانه همسر نکرد
 کافر و مومن و شقی و سعید همه را روزی و حیات جدید
 همه حاجت ملو شان در حلق جیم جودش بداده روزی خلق
 جز بانی نیست پرورش ما را جز شرف لیجت نانخورش ما را
 او ز توحید بهندگان نجهد نانخورش داد نان همو بدهد

- ۱۷
 اوشت مر نظرت ترا فاطر دانش او منزه از غلطی
 اوژ تواند آنچه در دل است زانکه او خالق دل و کل هست
 چون تو دانی که او هیدایت غرطیع تو در گشت ساف
 مصلحت بین خلق پیش از آن مطلب بر فیسر پیش از راز
 آنچه در خاطر تو او دادد لفظ ناگفته کار میبیراند
 شای آریست و فمگذار خدای راز دانست و رازدار خدای
 بی زبانی برش زباند ایست قریب حالت ز خوان بی لایست
 آنچه از بهر آدمی آراست آرزو آنچه کنی اندک خواست
 تو کماییش خلق دالکسه دیده و دادش توانسته
 جای تو کرد در لیم جسد تا تو با کار جفت گویی جسد
 ۲۰
 لائل او پس تو گنگ باش و مگوی طالب او پس تو گنگ باش و مگوی
 هست با قهر و علم یزدانی لایق او پس تو گنگ باش و مگوی
 هر که او هست نیست داند کرد نیست را هست هم تواند کرد
 کرد قائم برای نظم و قوام مطلق برای برهم در ابرام
 ۱۵
 شب خود زانکه صورت تو نگاشت تو لدایی که لیب توان داشت
 او ترا بهتر از تو داند حال تو چه گویی بگرد در حال
 تو مگو درد دل که او گوید تو مگو سر و پا که او جوید
 گسرد از حسن های موز آگاه موز و سنگ و شب و زمانه سیاه
 سنگ در قعر آب اگر چنید بر شب داچ علمش آرا دهد
 ۲۰
 در دل سنگ اگر بود کرمی دارد آن کرم ز ذره جرمی
 صوت تبیح و راز پنهانش می بداند بعلم یزدانی
 بنموده ترا را آموزی نداده در سنگ کرم را روزی

- غری ما او نکسو کفشد در ما مهر و یاقوت (صاحت) او بر ما
 آنچنان مهر کو کند چونند مادران را که صاحت بر سرزند
 ناکسان را با طاف خود کس کرد شکر و مهری ز بندگان پس کرد
 فضل او پیش چشم دلائش داد در حس بخت و رزق چنان بکشد
 چون ترا کرد حلیم او ماکس از ربابندگان شدی ایمن
 رسته باشد همیشه در محروا سرور کوهی ز نکتت کعبه
 غیب او عیبها بدالمتسمیه عفو او شستش توانسته
 علم او عیب مینا پودشیده او نکتته سر او پوشیده
 آدمی زاده نکتته جود فضل حق را دهد زنده بفضول
 خوب کار او وزشت کار شما قیامت او و عیبدار شما
 این غایت نگر تو از پس ریب عالم غیب را به عالم عیب
 گسر نبودی ز وی غایت پاک کی شدی قاجار مشقی خاک
 منزل عفو او بدشت گنجه لشکر لطیف او پذیرا
 آه مازن چو پرده برگیرد دوزخ از بیم او سهر گیرد
 عفو او را قبول بهر خطاست گرمش را قبول بهر عطاست
 تو جفا کرده او وفا با تو او وفادار تر ز تو با تو
 فضل او آرزیت اندر کار رزق بر خاک کی بد این بازار
 هر که شد لیسبت او را هست هر که آمد ز پای گیرد دست
 دستگیرست بیکسان را او بپندن چو ما خسل را او
 زانکه پاک است پاک را خواهد عالم الغیب خاک را خواهد

في علمه و اطلاعه في ضاير العباد

شمر بیک ز خلق دالسته داده و شد آن توانسته

در مطا چون بالای تخیلی دید با بلا در عطا همی خالدهد
 قهر او چون بگستراند دام سگی آرد از صورت بهام
 لطف او چون در آمدند اندر کار سگ اصحاب کوف برود بشار
 مهره از لطف گفت آن لا ُطَیْر با عوازل قهر کرد اما خیر
 با خدا هیچ نیک و بد پس نیست با که گویم که در جهان کس نیست

چه صوم ناگهان چه صوم گسلی قهر و لطفش به هر که هست رسان
 خسروان در رهش کلاه بازان گردانی بر درش سر اندازان
 پادشاهان چو خاک بر در او بر میده نرافسده از سر او
 یکی ترک غبول بو برد مد هزاران علم نگون کرده
 فروش مشکلی گرسنه بلورفته چاکرش از پی دوتا گشته

گر بگردید به سرود که بر آید مرده آید نفس کشانی در پای
 زر بگوید به زنده که بمیرد خرد در حال روزه باشد میسر
 خلق مغرور نفس از انضالش هیچ ترسان نبوده ز امثالش
 هر که در ملک او محسبی کرده از راه راحت توسل می کرده
 گردانی را طعام زهرش پس سر کشانی را لگام قهرش پس

گرونی گردانی شکسته به قهر حقش را از لطف داده دو بهر
 سرت عفویش از راه گفتار برگزینست رحیم اسلغفار
 لایب اسلغاب را بداده پناه پاک کرده مصالفتش ز گناه
 عفو او بر گناه سبق برده سَقَاتَ رَحْمَتِي عَجَب خورد
 روح بخش رحمت زودتر له چو ما پرنه دار ست پرنه در له چو ما

او ترا زاعی و تو گرگ پند او ترا دامی و تو حسا جت مند
 او ترا حابط و تو خود غافل ابلت بی عقل ظالم چهل

وزنه بر راء دانش و تدبیر از رن و مرز در جولان و زنجیر
 کور چشمان عالم هوس اند عور جسمان چو سرور و چون مکس اند

فی القهر و اللطف

- شاکر لطف و رحمتش دیدار شاکي قهر و غیرتش گفتار
 بینی آنگه که گیرد ایند خشم آنچه در چشمه باید اندر چشم ۵
 قهر و لطفش که در جهان نیست قهمت گیر و شبهت نذوبت
 لطف و قهرش نشان منبر و دار شکر و شکرش مقام مغضر و عار
 لطف او راحت است جاهل را قهر او آتشی روانها را
 لطف او بتنه را سرور دهد قهر او مسرد را فرور دهد
 لام لطفش چو زوی بنماید دال دولت درال بر بلبلد ۱۰
 قاتل قهرش اگر برین تازد عاف را همچو سوسم بگذارد
 عالم از قهر و مکر او ترسان صالح و طالح از نزع یکسان
 لطف او چون مفرج آید مریز کفش صوفی بکشف بر خیسوی
 باز قهرش چو آید اندر کار کشف سرور کشف کشف کردار
 قهر او نازنین گسدا زنده لطف او بیلوا نواز زنده ۱۵
 قهر و دین پرور روان تو دوست اختیار آفرین جان تو دوست
 جان جانت از لطف او زنده است که روانت با لطف پاینده است
 آون از قهر و لطف سازنده زنده از مرده مرده از زنده
 دانش او زهی رهایت کسی بخشش او مهم گفتایت کن
 کشت قهرش چو آمد اندر جنگ باشد ملک را به پشه انگ ۲۰
 باز چون اسپ لطف را زین کرد لقمه کرم را ملخ چینی کرد
 خود از او نوز عقل و رای زین کرم ~~بسیار~~ بود ملخ زین

بند کو بر نهک تو قاج شمر
 زانکه هم معصی ست و هم مجمل
 چه کلفی بپوش بپوشای را
 شاد از باش و زهرک از دینش
 زهرک آنست کوش بردارد
 لیکن آنکسی که بند اوست
 چون ازین شایخا شدی بر برگ
 نشوی مرگ را دگر مفسر
 دست تو چون بشاخ مرگ رسید
 پای از طارم هندی دور ست
 در همه کارها پسند اوست
 دستها در کمر زدی با مرگ
 پای از عالم حیات خیر
 پای تو گرد کج برگ دوید
 نیست پای آن دماغ مضطرب

فی الشکر

مویج کفر نیست جز در رنج
 شکر گوی از پی زیادت را
 چون شدی بر نفسای دی صابر
 آسمی سوی حق همی پرورد
 عثر شکر او که به پذیرفت
 او بیضه هم او ثواب دهد
 هر چه بستد ز نعمت و نازد
 گویم مریم زان گردند
 تا بداند شکر او نوزد گویند
 پس سوی شکر نعمتش پویند
 فی و جان از پی قضا در بکمر
 مرجع شکر نیست جز سر گنج
 عالم الفیض و الشهادت را
 خواند آنکاه مر ترا شاکر
 او گوید که شکر حق گوید
 گوهر ذکر او که داند سفت
 او بگوید هم او جواب دهد
 به ازان یا همان دهد پسازند
 بر سر شکر ترجمان نمیرند
 شکر توفیق شکر چون گویند
 گر بگویند هم بدر گویند
 دل توّم کنای که یا رب شکر

- ورده دهنی کزین حیات بود دین نباشد که قهرات بمرد
 دین و دولت در عدم زدنست کم زدن از برای کم شدنست
 آنکه کم زد وجود عالم را گویند مصطفی و آدم را
 وانکه لو طالب ست افزین را گویند ماه را و فلزین را
 این یکی پای در رکب بمسند وان دیگر خست فیهب بمسند ۵
 پای آنرا قدم عدم کرده دست اینرا قدم قاسم کرده
 بان هیبت بجان مقسورین ست خاک لعنت سرای قلوب ست
 چه زبان دارد از زبونم گرند نیکویی را ندی شوی چو سپند
 پیش مردان زک رج مغرور خورشید را تو چو سپند بسوز
 غرور و دین سرسری داری گو تو با حق سرسری داری ۱۰
 مرد گرد نهاد خود نه کند شیر ملذوق غرور خود شکند
 ای ز خود سیر گفته جوع آنست وی درقا از ندم رکوع آنست
 کز تر و جان غم بری گردی گرد تنهای و سوی گردی
 ایچ منمای روی شهوانروز چون نمودی بر چینه بسوز
 آن جمال تو چیست مستی تو وان چینه تو چیست هسلی تو ۱۵
 لب چو بر آستان دین باشد عیسی مریض آستان باشد
 غریختن را درین طلب بگداز در راه صدق جان و دل در باز
 جهد کن تا نیست هست شوی و ز شراب خدای مست شوی
 باشد آنرا که دین کند هستش گوی و چوگان دهر در دستش
 چون ازین جرعه گشت جان نوحه بر بلندای نیست گردی هست ۲۰
 هر که آزاد کرد آنجای است حلقه در گوش و بند بر پای است
 لیکن آن بلد به که مرکب بضت لیکن آن حلقه به که حلقه و بضت

مشی و آهنگ آنجهان گردن شرط نبود حدیث جان نگرده
 آنکالی که مرد این راه اند از غم جان و دل نه آگاه اند
 چون گذشتی ز عالم تکیوی چشم زلنگانی آنجا جوی

فی دار الغرور

- ۵ اجل آمد کلید خالق راز در دین بی اجل نگردد باز
 تا بود این جهان نباشد آن تا تو باشی نباشد پوزدان
 حلقه سر به سر دانی جانت مهر مهر نور اہمالت
 ساقبت نامه بهر آورد زری تو بظافت سپهر
 تا ز دور زماله خواهی زست تو ندانی که اندر آن جا چه هست
 ۱۰ سعی نامه خدای مژ و جل بر نگردد مگر که دست اجل
 ۱۱ نام آدمی ز تو لرزد مجب دلفت ز شرق جان ندمد
 مرد و گسرم زمانه فاجوده ارسبی بر در سسرا پرده
 تولداری خبر ز عالم غیب باز نشناسی از هنرها صہب
 حال آنجهانی موزنی نبود چون دگر کار عادتی نبود
 ۱۵ جان به ضرورت رسد بیاساید و آنچه کز است راست بنماید
 چون رسیدی به ضرورت ارمان پس از آنجا روانه گسوده جان
 رختی دین آشنای زان غود مرغزار از قفس به نایغ شود
 با حیاست تو دینی برین ناپد شب مسرگ تو نور دین زاید
 گفت مرد خرد درین معنی که سطلهای ارست چون تقوی
 ۲۰ خفته اند آدمی ز حرص و فلو مرگ چون رخ نمود نالتهوا
 خلق مغم همه به خواب درود همه در عالم خراب درود
 آن هواکی که پیش این باشد رسم و عادت بود له دین باشد

- کفد از غلامی فراموشش نبود بخند حلقه در گوشش
 گر فراموش کردیش نفسی ظالمی نصبت خیره چو تو کسی
 ز بوی حاضر و بری نامش نصبت گردی ز جزم احکامش
 آنچنان پاک کن که از دل و جان نشوی غافل از زمان بزمن
 یاد دار این سفری از آن بیدار مرد این راه حیدر کسزار ۵
 فاعبد الرب فی الصلوة ثوابه در لباسی چندس تو را ثوابه
 آنچه نانش پوست در کوفتی که همی بینیش برای العین
 گرچه چشمش را نمیبیند خالق تو ترا همی بیند
 ذکر جز در راه مشاهده نیست ذکر در مجلس مشاهده نیست
 و هیزرت اول از چه یاد بسود رسد آنجا که یاد یاق بود ۱۰
 ز آنکه فواصی از دیوان بهزار آب جویسد نشد هم آبش زار
 فاخته غائب ست گوید کسو تو اگر حاضری چه گوئی هسو
 حاضران را ز هیبت ست مثال گر تو حصه غیبت ست بلال
 ذالک شوق فاخته بشنو حالت ذوق ساخته بدر جو
 کالکه خوشنودی احد جرید نور توحید در لحد جویسد ۱۵
 لحدش روضه بهشت شود در دو چشمش بهشت زشت شود
 حاضر آنگه شوی که در ماسی حاضر دل بوی نه حاضر تن
 تا در پی خطه تکاپویی یا همه پشت یا همه روئی
 چون ازین خطه بکند خلوت زنت جان طالب فلان عشق گزنت
 مردگی کفر و زندگی دین ست هر چه گفتند مغز آن این ست ۲۰
 هر که شد لحظه ز خرد خشنود سالها بند شد بدو رخ و نود
 کی بدین اصل و منصب از زانیست جز کسی کش سر محلمانست

گفتند عمر ز پیش من بچند نری تو بنگر بختی بگفتا من
 چه گویزم ز پیشت ای مکررم نه تو میدادنگر نه من معجوم
 میز چون چفت دهن و دان بود خلسن را دل ز عدل شاد بود
 و از بود زلی او سوی میداد ملنگ شود دان سر بسر بر باد
 چون گزشتی ز عدل تو شگ خورش ۵ مرکب تو بود دو ملول پیش
 نزد آنکس که دهد جوهر خود چه قبول و چه رد چه لیک و چه بد
 نیک باشی ز درد سر زستی وز بدی جمله مبد بشکستی
 آنچه ای شو ز حیرت دادش که دگر یاد ناهد از یادش

فی التنبیه و التملیل

۱۰ دگر بر درستان و ام سلطان چه شماری بمان پیروزان
 جور با حکم تو همه دلک صفت عصری یاد او همه باد صفت
 آنکه گزین از صفت خلدان اوست دل که بی یاد تو صفت خلدان اوست
 شدی ایمن چون نام از بودی در طریقت قدم پیشه رندی
 تو بدادش چو گل زبان کسی تر تا دهالت نکند چو گل پر از
 سیر جان کرد جان بصره را تشنه دل کرد عاشق خود را ۱۵
 یک زمان از درش مشو غائب تا بود هر دم و رای تو صائب
 کار نادان گوید اندیش سبب بان کرد کسی که در پیش ست

فی المرید الرشید و الشیخ العمد

۲۰ نوری از بایزید بطلایی از بی طاقت و کمونایی
 کرد ایگو سوالی و بگریست گفت پیرا بگو که ظالم کیست
 پیسودی مرور از جواب بداد شربت می هم از کتاب بداد
 گفت ظالم کسی است بد روزی که یکی لحظه در شبستان روزی

- آه مانند سبب یکنوایی از
پوشش قاصور در دهد آواز
گر پذیرد گشتی آموده
بر درای نیازی از که و صده
روز بهر خروس کی پائید
چه وجودت بنزد از چه خدم
چون برون تاخت چشمه روشنی
این همه طمطراق آب و گل ست
چه کند طرک و راه مشکلی حس
آن چراغ ترا به تست امید
بر سر این شمع را به لاله‌شاند
پس درین کوجه نیست راه شما
همه از راه بندگی دورید
چون تو گم لیک باشی و گم بد
پس چو شد روی عقل و شرم سپید
چون او لیم عطسه بستاند
راه اگر هست هست آه شما
چون خسران سل و ماه منورید
ترست از خرد بود امه به خود
رو تو یکنی شمار بیم و امید
- ۵
۱۰
۱۵

فی هدل الامیر و امن الرعایا

- کود روزی عمر به رهگذری
همه مشغول گشته درازی
هر یکی از پی مصارفی
بر کشیده برای خط ادب
چون عمر سوی کودکان نگرید
کودکان زر می‌دهند بخت
سوی جوانی از کودکان نظری
کود هر یک همی مترافازی
می‌نمودی از خود مصارعی
جامه از سر برون برسم عمر
خشنش بر دای طرف بدید
جز که عید الله زیور ترست
- ۲۰

- قدوتش را به هم عجز میبوی
تا بطور قائمی پیش و بطور
هر چه هست ای عزیز هست از وی
بی تو گل مسجد است و با تو کشت
بی تو خود کارها همه کرده است
- تو توی مهر و کین از آن آمد
بندۀ پادشاهی نصیب و چهر
از تو بیم و آمیخت دولت زالد
بوم تو گرد کاخ شه گردن
چون قناعت کند پهلوان جای
- ۱۰ باب و آتش زبان پهلوان مشک
چه مسلمان چه گنبد بر دل تو
گنبد و ترسا و نیکو و محبوب
نیست علت پذیر ذات خدای
مهر دین بر نیاید از تلقی
- ۱۵ پارسا گریه است او را به
تو لنگر کار پادشاهی
اندر این مغزلی که یک هفته است
لفظ یمنی بطور آنکه اندر دشت
مصطفی گفت خدایان مه شد
- ۲۰ داد آوۀ پندش دینش داد
پس چو او از میان آوۀ رفت
خواجۀ آزار کن مبادش چندی
وز بند قائمی مندوز و مدار
بود تو چون بهانه یارۀ مگوی
با تو دل دوزخ است و بی تو بهشت
با تو چون کسرا نه پرورده است
تو توی کفر و دین لالان آمد
که فرشته نه گرسنه است و نه سوز
چون تو رفتی آمیخت و بهم نماله
شوم و بد روز و پر گنه گسرد
پراز به بود که سر هلی
- خانه مشک را چه تر و چه خشک
چه گذشت و چه مومعه بر او
همگی طالبند و از مطلوب
تو بعانت گذرون چه جوئی جای
مه فرو شد چو ناکت نور یقه
- پادشا گردن است ما را چه
با قصا و قدر چرا ستهی
بوده تا بوده و آمده رفقه است
طرقا گوی موم است بهشت
دست موسی خلیل آوۀ شد
- رتبت و زینت یقینش داد
مافد آه محروم اینست شکفت

لطیف لورا چه مانعی و چه عیب
 طاعت و معصیت لورا ننگست
 چه مزبذی ز عقل و بوی لورا
 نفس و افلاک آفریده اوست
 چرخ و آنکس که چرخ گردان ست
 حکم لورمان و عقل لورمان گهر
 جلبش چرخ ای مکنون و زمینی
 مور را از دهها سرود نهود
 بیخبردار در مشهوره لا
 صبر کسوداله دار در دم او
 فرد نیست آنکه از پی شو و آبی
 جز بخلش براه او نرسبی
 کی بمقل و بدست و پای رسد
 آنکه در خون بدست و پای رسد

فی التصرع والخشوع

از تو زاری نکوست زور بدست
 زور بگذار و مگرد زاری گورد
 زانکه داند خدای کز سر حدی
 چنان تو بدیوی زور و زرداری
 زوی و ز سرخ و جاسه و سکارنگ
 بر در حدی بگود زور مگرد
 این که از نام توختن باشد
 زور زاپور خاله شور بدست
 تا ز سرخ هوا بر آری گورد
 از تو زور است زور و زاری صدق
 دیده را کور و گوش گردازی
 نام تو ننگ جوی و صلح تو جنگ
 که بر آری شوی درین راه مود
 که نیاز توختن باشد

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زانکه آنرا که آرزو طالب هست پرده در روز و پرده دار شب است
 زین هوسهای هیزه دست بدار آرزو زهر دان و معده چو مار
 نفعی آرزو گزند بگزید با تو این رنگها بسی نبرد
 که بدین راه در بوی نیکوست آنها حیوان درین تاریکوست
 دل ز رنگ سیاه چه غم دارد زانکه شب روز در شکم دارد
 زانکه مردان درین کهن خانه نو گرفتند بی دم و دانه
 چون به باغ خدای بگرانند هرچه تاسفین بود بهندازند
 هرچه جز حق هر آنچه با طین است جز طریق حقیقت دین است
 بیخودی مفتی راز همه است مرجع روح پاک با کلمه است
 ۱۰ ای که فرش زمینی نوشکستی وی که از چسار و نه گذشتگی
 بگش از جان و عقل یکباری تا بفروشد حق رسی باری
 می نهی از آنکه شیخواری روز چون عقل ابلهان عوری
 من یگرم تو را حسی نه بفز لیکن از راه حق بفکند و رمز
 تا باطل به گذری حق نیست که این نیمه حق معلق نیست
 ۱۵ از بی راه عالم حی زور لا خیر دان و زور لا شی
 هست لا خیر زور زرداران همچو لا شی عقل میخواران

فی الفقر الی الله و الاستغنا عن سواه

از من و از تو کارسازی را بی زحمت بی نیازی را
 بی نیازی را چه کفر و چه دین بی زحمتش را چه آن و چه این
 ۲۰ بقیقت بدان که هست خدای از بی حکم و حکمت بسزای
 بی نیازی نیازجوی از تو پادشاهی سپاس گوی از تو
 گری و بوی به دست خرد و بزرگ وزنه زمی او یکوست پوشش و برگ

عیدع هست و آنچه نا هست از مایع دست و آنچه در دست او
 ساخت دولتی از او چه ناب
 کسود در راه نا چه و او را
 منع او را مقدم است عدم
 عقل را کرده قائل صورت
 عقل را داده راه بیداری
 کی توانست نگاشت در آدم
 آتش و باد و آب و خاک و فلک
 خود و جان و مسرت مطلق
 دوست ایستاد و مایه پرکار
 کرده در شه را معاش و معاد
 اندر نشان کرده در جهان سطحی
 هر چه آید بفعل جایش را
 هر چه در قوت ست زایش را

فی الامثال والمواعظ والفقیر هواد الوجه

۱۰ ذکر الامثال خیر المقال والدینا دار الزوال

وتغیر الامور والانتقال

با سیه باش چو نیت نگزید
 با سیه روی خوشدلی بهم ست
 پیش آن آتشی که دلجو نیست
 رنگی زشت با به جوی
 طرب لو نه از لکونی اوست
 هست روشنی از غیای هلال
 راز دل مگر همی نخواهی فاش
 که سیه هیج رنگ نه پذیرد
 طرب انگیز سرخ روی کم ست
 طالب سوخته سیه رویست
 خوشدلی یانت از سیه روی
 خوشدلی او از مشکبوی اوست
 کشف حال هلال کفش بلال
 با سیه روی در دو عالم باش

- ۵ گاه بنزد ورا به گهواره گاه بر سر نهش همواره
 که زند معذب و گاه بنوازد گاه درش کند بیفتاد
 گاه بوسد بهر رخسارش گاه بنوازد و کشد بهارش
 مرد بیگانه چو نگاه کند خشم گیرد ز دایه آه کند
 گزیدش نیست مهربان دایه بر او هست طفل کم مایه
 توجه دانی که دایه بداند شرط کار آینه‌ها همی مانده
 بنده را نیز کردگار بشرط میگذارد بچله کار بشرط
 آنچه باید همی دهد روزی گاه حرمی و گاه بیروزی
 گاه بر سر آمد ز گوهر تاج که بدالگی ورا کند محتاج
 ۱۰ تو بحکم خدای زانی شو ورز بهوش و پیش قانی شو
 تا ترا از قضاوت برهاند اینه آنس که ایچنین داند
 هر چه هست از بهر عالمی خیر معصی است و شر ماری
 آنکه آرد جهان یکی بیکر چون کند بد بخلق عالم چون
 خیر و شر نیست شر جهان سخی لقب خیر و شر باست و بی
 ۱۵ آنرمان کایر آنرشد آنرا هیچ بد نایوبد بر اطمین
 مرگ اینرا هلاک و آنرا برگ زهر اینرا غذا و آنرا مرگ
 آینه همچو پشت روی سیاه گردی کس نکرد این نگاه
 ز آینه روی را هتر باشد گرچه پشتش پر از گهر باشد
 آینه روی به بود غرضشید پشت خواهی سیاه و خواست سفید
 ۲۰ پای طلوس اگر چو پر بودی بشب و روز جلوه گر بودی

فی صفة قدرته

نقشه‌اند بیرون گله‌ها راحت نقش دان درون دایه‌ها راحت

- پهل را بشه گرد بدرد پوست
 سبش از همت ناخفت هم هست
 گویا اگر پر ز مار شد مشکوه
 وز ز کسودم بدل گمان داری
 فرد در عالم از فرزان ست
 درهم آن طفت از پی تصویر
 محفل گشت چمن گل را
 جگر و دل از عید و شیرین
 نا جسد را بولطف دم و خون
 ملکوتست **۱۱** ملک در عالم
 کرد بعضی این در مایه را در منع
 ملک از بهر لطف جانرا داد
 تا درون و بیرون پسندد نسو
 هست حق را ز بهر جان شریف
 داند آنکس که خورده دان باشد
 روی تو نام زشت و نام نکوست
 بد از در وجود خود ناهد
 بد بجز جلف و بیگردد نکند
 فوش دان هر چه زهر او باشد
 باشد از مادران ما بر ما
 هم حجابست لک و هم خرما **۲۰**

ایضاً التمثیل فی اصحاب الغفلة

آن نه بیغی که طفل را دایه گاه خردی باورین پایه

هست شایسته گرچست آید خشم طلاق ابرو برای چنانچه چشم
چشم خورده شد ایمن را ابرو شد چهره ساز از بهار ابرو شد
زشت و نیکو بنمود اهل خرد سبقت ایک ست ازو نیاید بد
آن نیکوتر که هرچه زوینستی گرچه زشت آن همه نیکو بینی
چشم را هم زاجست آمد درین لوح را راحت ست همجو گنج
نیک مار شکفت بر سر اوست دست و پای خرد برابر اوست

التمثيل بعین الاحول

- بسر احوال از پدر پرسید کای حدیث تو بسته را چو آید
گفتی احوال یکی در بند چو من نه بدم از آنچه هست ابرو
۱۰ احوال از هیچ کس شمارستی بر یک مد که درست چارمنی
پس خطا گفت آنکه این گفتست احوال از طاق بنگرد جفتست
ترسم اندر طریق شارع نبی همچنانی که احوال کز پی
با چو ابله که با شکر پیگار کرد بهیوده از پی کردار
تبله مثل منع بی طاعتش کعبه شریف ذات بی بدایش
۱۵ لوح را از خود شربت او داد عذو را از کف علف او داد
نیک داند خدای اناست را حکمتش مانده است اجابت را
گرچه باشد که سوال مجیب نهدد کل بکل خورده طیب
کل عسر کسی که کل کاهد کی دهد گش اگرچه دل خواهد
کی شود بی سبب نمود او بود حق چو عقل پرده تنو
۲۰ شکت بهیاز کس بود که خورده قبح زهر صرف و زان نمود
بلکه او را خدای جان باشد که (بعضران چو خیزران باشد
همه را از طریق حکمت داد آنچه بایست پیش ازان همه داد

سیم بهر هزیمه دارد شش لعل بهر خزیمه دارد شاه
سیم بد از لعل و ازون صفت لعل شاد از نون بر خون ست

آل بومک ز جود کس گشتند با سخاوت جو همفکس گشتند
نام ایشان چو روح باقی ماند و چه گزیده نهای ایشان خواند
قوم این روزگار گرچه خوشند چون مگس شرخ چشم و دیدلا گفتند
بسطی چون شکر همه نوشند بسطی دلدرد و حال چو شد

چون ترا از نون لعل بگفتند آینه نور پیش تو برداشت
تا ترا کبر و عز خشم نکرد تا ترا چشم تو به چشم نکرد

روز و شب را بمنظر الصاف تربت داده ام بهر چ و کزاف

تا کند عقل از بی رازی گردد میدان عشق پر دازی ۱۰

دل و جانش نهفته شد حق جوی شد ز دانش سخن انا الحق گوی

التمثيل في اصحاب الفطنة

ایلمی دید اشتیری بهرا گفت لغت همه کز دست چرا
گفت اشتر که اندرون بیکار هیچ نقاش میکند هس دار
در کوی ام مکی بعیب نگاه تو ز من راه رست رفتن خوا ۱۰
نقش از مصاحبت چنان آمد کز کوی راستی کمال آمده
تو نضول از میانه پیروی بر گوش خرد در خویشت با هر خور

از درویش چو بچی جانک یابند بیزبانان همه زبان یابند
 در رهش خزانۀ عاشقان هر جان آید کُل من مایه اسنان
 پیش بنمایدش بخت زبون فلک و طبع و رنگ بوقلمون
 هرگز تو نه زین شراب دهقد بونی و رنگش همه بآید دهقد
 تا از آن نمره ها بگوش لبوی وحده لا شریک نه شنوی
 پیش سربانی رنگها نپوشی گرفتار میسی تو رنگزنی
 هر چه خواهی ز رنگ برداری در یکی خم زنی برون آری
 بهایک شمسو نه از سر چهل نیست این ننگه بایست تا اهل
 کین همه رنگهای پر نیترنگ خم و حدت نمند همه پیرنگ
 پس چو پیرنگ شد همه او شد رشک بهارنگ شد چو پیکر شد

مجموعه

راز دین مصلحت و مصلحت نیست جز خرابی دین مصلحت نیست
 هر که گشت از برای راز خموش سخن او حیانت باشد و نیش
 گر بگویند ز جاهلی نیست در تگوت ز جاهلی نبود
 در خموشی نه بوده نوازدش کلاه گفتنی نه بود لغو پریش
 آن سقایی که درده و طوارند عقل را بمر را زدن دارند
 دیدی ای خواجه سخن نرود که ترا در دل لا سخن نرود
 چون تو گفتی خموش مغلطی در بگوئی بسلی بطریق
 کن دو حرفت ای نوا هر دو هو دو حرفت ای هوا هر دو
 تو درین گفت من مدار شکی باز کن دهده بر گمار یکی

سگه و سگست گلخانی در شی تو چو لعل از درین حلقه بهی

- دهد و عقل بیس گزیند حق میداد رنگ بیس نهیند حق
 باطلست آنچه دیده آرایسد حق در اوهم آب و گل نایسد
 کفر و دین از دل دور کنی تست راه دور از بی درنگی تست
 ورنه یک خطوتست راه بدو بنده باشی شوی تو شاه بدو
 لقب رنگها محارمی دان خور ز درویشی بیفکری دان
 بگفت بگذار و گرد گرد برای بندهای گران ز خود بکشی
 ذوق اهل مگر چشیده اند روی تصدیق و صدق دیده اند
 تا ترا رمز یافته باشد آید و امثال و مفهومات آمد
 در جویند همی بی نظیر ورنه می بیند مبادی دین
 راه دینی بر تو گرد می آید گوئی و نوا هرج و مرج
- ۱۰

- مرد باید که چون خلیل بود تا ز حق ظل او ظلیل بود
 رهبر دارد زمانه کز پیوستش یک نفس برآید به تعلیمش
 موسی را که حق را عولست فرمودش هلاک فرمودست
 خود ز خاطر اوست هیچ شفق در ره عشق پیش رهبر حق
 روز که بود که پرده در باشد شب که باشد که پرده گر باشد
- ۱۵
- دلی از بند ملک برآید ملکوت جهانش بماند
 سرش چون سرش زهر پای آرد چشید باشد ولی هلی آرد
 خواجگ این و آن سرلی بشود بنده مضللی خدای شود
 مرد را عقل روی بنماید نفس از نور خود بیازاید
 لطف حق سایه اش انگذد بر دل پس بگرد که کیف مد الظل
- ۲۰
- چون ز حق جان او بیداد لمس روی بنمایدش جلال الشمس

گرفتاری بسو نرسونید و بگوئی توانایی تو نبود
 گرفتاری ز دین تویی باقی و بگوئی متبقی باقی
 چون برون از کعبه دئی بود و گوشه خاطر تو کی شود او
 راه جوئی چو سوی او پرتند آنگ آنگ بهرزه میگویند
 ۵ باز مردی چو ناخته در کوئی طوق در گردنند کو کو گوی
 خواهی امید کبسر و خواهی بیم هیچ بر هیزه نافرید حکیم
 صامست تو بهر چه کرد و کند گرفتاری بدانت فرد کفسد
 به تسلیم نیست در علمش تا بدانی حکیمی و حلیش
 خلق را داده از حکیمی خدیش هرگز پیش حاجت آلت پیش
 ۱۰ همه را داده آلی در خور ازی چو نفع و دفع ضرر
 در جلی آنچه رفت و آنچه آید و آنچه هست آنکه هستی باید
 تو مگرد ز میانه هیچ غفلت راند او بدیده کی تو تپل

فی المجاهدة

چون تو از بود خویش گشتی نیست کمر دل ببند و در راه ایست
 ۱۵ چون کسریست ایستای تو تاج بر فرق دل نهادی تو
 تاج کمال بر سر دل بسد پای ابدار بر خور گل نه
 گرچه غافل برین صل خفندد لیکن غافل چوئی به نهاندد
 تو مر آنرا که روح بعضی غلبد بت شر هر چه دانند و دارند
 لای بر تافته ز حضرت حق می نگرم که مرم است اعق
 ۲۰ سگ به لاغالی که لای بتافت زانکه ناجسته سگ شکار نیانت
 سگ کبدانی ارچه نرید شد نه ز نانی بکارها به شد
 راق و تلبیس و مضربه نظود سوی توحید و صدق بازگرد

- ذات او سسوی عارف و عالم برتر از کیف و ما و از هل و ایم
 منع او عدل حکمت است و جللی تهر او مگر همت است و خفی
 پیکر آب و گل ز شوقش فور لعبت چشم و دل ز کلبش کور
 عقل آلوده ازین دیدار آری گوی گشته موسی وار
 چون برون آمد از جلی پیک گفت در گوش او که تبت لیک
- صفت ذات او بعلم بدان نام پاکش هزار دیک برخوان
 وصف او از علم لیکو نیست هر چه در گوشت آمد آن او نیست
 نقطه و خط و سطح بر صفش هست چو جسم و بعد و شش جهش
 مهندسی آن که از وی مکان خالق این نه از برون زمان
 هیچ فاعل در داند عیب او بداند درون عالم غیب
- مطلع بر شعائر و انوار لونا کرده بر دل تو گذار
 کاب و لون نیست جز لبشکه ما چیست کن سرعت لغو نظا
 نه ز عجز است دهری و زودش نه ز لب سی خشم و خشنودش
 ملتش را نه کفر دانند و دین مغش را نه آن شناسد و این
 پاک از اله که فاعل گفتند پاکتر ز آنکه عالم گفتند
- عقل باشد بطل و وهم محیط هر دو آن لغت بر بساط بسط
 وهم و خاطر دلیل لیکو نیست هر کجا وهم و خاطر است او نیست
 وهم و خاطر ز آفریده اوست آدم و عقل تو رسیده اوست
 زانکه اثبات رنگ او بر نیست همو اثبات مادر نصیب
 داند امی که مادر دارد لیک چو بی بوهم در نازد
- وهم او فارغ است از چوئی زشت و نیکو درون و بیرونی
 در چنین عالمی که روی نور زشت باشد تو او بوی او تو

دل لورا سر آتشی داد هم بخوردش پادشاهی داد
 گشت ای او با قدرت ازلی از تنای خفی و لطف جاسی
 قی ابرو از چو سایه فرش چشم افسه از چو پایه فرش
 هر که چون از نه ظم چند و رنگ از یکی خم بر آرد ده رنگ
 رنگ با او چو مشک غده بها زنده کرد از مردگان گویا

گل دل را ز لطف جلی سر کرد دل گل را ز دست جانور کرد
 چون دانهها بمهر کرد قضا دست تقدیر در لشعوب فلک
 ماند عالم بر از هوا و هوس گشته بازار پر هوان و هوس
 شعله را ز بهر دمع سلم بفرستد اندر این عالم
 چو شد از آسمانی دل ظاهر هم بهمان دست و هم بلی ظاهر
 پستی خود لغایت در آ ذمی پس چنه دانهی بگلزنی زمینی
 از فلک چو سرن بقا آمد زینت و زیب ایی فلک آمد

فی التقدیس

خلق را ذات حق نماید او بکدام آینه در آینه
 با توحید هر کسی نکشد هم توحید هر کسی نهفت
 هست تو هر مکانی خطا چه صوره نیست مبدء در مکانی معصومه
 مرد جمعی ز راه گمراه است کفر و تشویه هر نو همراه است
 در ره ملق نفس را بگسلد خیزد و نفس شوم دست بدار
 چه بی آسمانی ز جلی و ز جلی پس به یقینی خدا را بخدای
 چو بر پند قی گریه لورا کی شفاست روان و جان ایزا
 سنگ باره است لعل بلی آنجا برافشاست فضل جلی آنجا
 ای زبانی فلک زبانی تو پس هرزه گوئی شسم و زین تو پس

کرده از بهر رهبان شش میسر گرید را بپی سکی را پیسر
هرکه آمد بدو و گوش آورد خود نیامد که لطف او را آورد
رهبان لطف او تمام بود چو رخ ازل پس سرا غلم بود
هم ازو دان که جانی محمود کند کابر هم را آفتاب چو کد کند

- گرفت باید که شش گرده را اول پستی بگاز ده
- پستی باز کنی که تا در شاه پستی در بیست اندر راه
- بختی قیسم کیه ده آهم پستی در پست گرگ ستم
- نه چو ناهل آتش شد بهشت داد هایل پستی بغل
- نه چو اندرس پستی بختند در نردوس را نه پست به پست
- چون خلیل از سازه و مه و خور پستیها در پست بی خم خور
- هفت نو هفت روز روشی شد لار لمرود باغ و گلشن شد
- بعلیای نگر که از سر داد پستی اصل بگاز داد
- چو ولس و طور و موز و ملج در بی آه قلس و مار هم
- روی او را همه رطوبت شدند امور را همه مطیع شدند
- ز آتش دل چو سوخت آه نهاد خاک بر درش باد چرخ نهاد
- چون کلیم کلیم غم پرورد رخ بسدین نهاد با غم و درد
- پستی را ز روی مزد روزی بر کشید از نهاد و چو روزی
- کرد ده سال چاکری شعیب تا کشید بر دلش در غیب
- دست او همچو چشم بینا شد تاج بر فوق آل سینا شد
- روح چو نام ز بهر روحانی ده و پندرفت لطفه و بانی
- پستی را باولین منزل بفرستاد سوی گاز دل

- الهه داری تو دل بنو مسهار آنچه او داد اجنوار آن در
 تو خفته ای نه بلی باز چون بدو دانی او دهد بشو باز
 زبانش دهی خوسف صوره زر مانی سرا به فروزه
 بد که او سوخت نیک داد بدو دولت از چرخ سر نهاد بدو
 ۵ دفع آتش اگر ملهم توست آتش آرا ازو کریم توست
 تواندانی نه نیک و نه بد را خانه او به ترا که تو خود را
 بار ماوست چو زوی به دوش مار باوست چون رمی ز بوش
 ای صدف چو جواهر ۱۱ جامه و جامه به ساحل لا
 هست حق جز به دوست نگراید زاد ای راه نیستی باید
 ۱۰ تا تو در بلی کله نهی زوی را در بلی بره نهی
 چون شری دوست سری حق پوی ۱۲ چون هشتاد زده حق جوی
 گوت هست زمانه هست کلد احسن الطاف است هست کلد
 خیز و بگذار تصدیق محال لاسر نفس شوم دج و قسمل

فی الهدایه

- ۱۵ هر هدایت که داری ای دیوش هدیه حق شمر نه کردا خویش
 حسب هدیه الهی تو نفس را مهندی و هدای او
 در ده نوح و شمع و سنت خویش مفت حق شمر نه مفت خویش
 نور بخش بانی و تنفسی دوست هم جهانلی و هم جهانلی است
 موی قیصر ز مادر و پدرست مرا را تو بظلمت راهبرست
 ۲۰ از پس کفر اهل حق می کرد بهیاهی میباید بی می کرد
 مفت کردگار هدای بی کندی را ز جمله کرد گریز
 حضرتش را برای مانه و نر بهیازی ز پیر و پیغمبر

هر یکی را هفتاد هفتاد گردنی بخت بر تو ده بکشد

فی سبب الوزق

- آن نه بینی که پیشتر ز وجود چون سرا کرد در رحم موجود
 زوالت داد نه همه از غولی کردگار حکم بیخونی
 در شکم مادری همی پرورد بعد نه ما در وجود آورد
- آن در زرق چست بر تو بخت بود در بهرست بخت بدست
 بعد از آن الف داد با پسنان روز و شب پیش تو در چشمه روان
 گشت کبک ~~در دایم همی آشام~~ کل هلیا که نیست بر تو حرام
 چون نمودن نظام بعد در سال شد دگر گوی ترا همه احوال
- داد زرق تو را در دست و دو پای این بگهر و زان بر هر جای
- گردن در بر تو بسته کرد رواست هر دو چهار در بر جاست
 این متلی زان بر تو به پیروزی گرد عالم همی طلب روزی
 چون اجل ناگهان فراز آمد کار دنیا همه مجاز آمد
 باز مانند در دست و پای از کار بدل چهار بدهد ناچار
- در لحد هر چهار بسته شود هشت جفت ترا خسته شود
- هشت در بر تو باز بکشایند حور و فلان ترا به پیش آیند
 قابه هر در چنانکه خواهی شاد میروی لازمی ز دنیا یاد
 ای جوانمرد نکته بشناس وز مقامی خدا نیست مهر
 چون ترا داد معرفت بر دانی در دین دولت نهاد ابدی
- خامی کن فراست همچو جهیز فستاند بر روز رستاخیز
- گر ترا دانش و دلم نبود کو سرا بود هیچ کم نبود
 او بفطرت آرد نیبکنی کار او عجزت کند نکردنی خوار

- فعل او غیور عرش را حیدر فعل او زیبا فرش را شایسته
 زهر در کام او شکر گردد سنگ در دست او گهر گسوده
 هر که او سر برین حلقه نهید پای بر تکریم زلف نهید
 مثل دانسته اندری در ماند زانکه در ماند هر که زین در ماند
 ۹ ترسم از جاهلی و نادانی قافلی بر صراط درمائی
 جاهلی مرا بنار دهد تا نرا کوه و کوکباز دهد
 لبه بیدی که مرد میخشد زن مایه گلشن برین آید
 بوده پیش جواد و مرغ و حنور دیده تاب خراس و تک لور
 داشته زبانه ای تو پای که نگذاشتن خدای خدای
 ۱۰ از پی حفظ مال و نفس و نفس او ترا پس تو کردا زو پس
 سنگ و زنجیر چون بدست آری آهنی نشت را شکست آری
 پس برین افسان و ای اخوان لا برای معاش و کسب خلص
 می بگریم ترا بعسل و بهوش که نه بملی ز بند می در گوش
 افساد تو هر که زنجیر پیش یمن که بر سنج و بهیر
 ۱۱ نور ایستاد را در پی بنو آهنی و سکی بشمار داد

التمثيل في قوم يوتون الزكوة

- راک مردی حکیم پیش بر داد چندی هزار بصدرا ز
 پرش چون بدید بقل پدر تر زلی شد بحسب و مثل پدر
 گفت بانا نصیب می زین کو گفت ای پدر در خزانه هو
 ۱۰ اسم تو بی و می دمی نبار می بحق دادم او دهد بقو باز
 بوست خود کارزار و مولی ما لوفه پس دمی ما و نهی ما
 او بهیز کارزار جانها نوصی نکند بر تو قلسم لا آنها نوصی

فوق‌الطبیعت بدان که در عالم از بسوی انجیبه آدم
نیست از بهر آسمان ازل نودیان پایه به ز علم و عمل
بهر بالا و شایسته منزل را حکمت جان تو می کنند دل را
اندیشه راه اگر چه آن نفسی فصاحت و بانی برون زبان نکشی

هر که او نظم کاهلی دارد کاهلی گانسرش بر آرد

هر که با جهل و کاهلی پیوست پایش از کار رفت و کار از دست
بهر از کاهلی ندانم چیز کاهلی کرد رستگرا حیر
از بی کار است آنکه دست از کار جامه خلعت بردستند
تو بختی را چرا شری با هیچ جوی نگریدی بدان حلال جامع

ملک و ملک از کجا بدست آید چون می شست روز به کاری

روز به کاری و غلب آسانی بد ری بر سر بر مجلسی
واج و تقصت ملک بی لم میبغ دست گز دان و غلبه تیغ
از بی سیم و طعمه گزیده پیش مشی خمیس نکس دانه
علم داری بعلم باش چو گوید مشو از ناپاکت چرخ ستاره

علم بی علم شمع بی نور است هر دو با هم چو شمع زلهر است

شهادت بی موم رمز احرار است موم بی شهادت باطل نادر است
بر گذر زین سراسر کن و نساک بهر از معنی و پرو بصداد
کاندیشه خاک نرسد بی آب آتش آمد بیکسرمست سراب
در دو عالم یکی کند صادق سه سه منزل یکی کند عاشق

فی الحفظ و الجرائبة

۲۰

هر گرا حق حصار شود ملکبستیش پرده دار شود
سوسپاری نژای او گزید از نژادهای رضای او جویید

فی اصحاب الغفلة

ران مردی را غافل می پرچید چون برآ سخت جلف و غافل دهد
 گفت هرگز تو زعفران دیدی یا جز از قام ایچ لشنیدی
 گفت با عاست خورده ام بهار مد ده و بیشتر نه خود پیکار
 تا را گفت ران مرد حکیم ایست بیچاره ایست قلب سلیم
 تو بصل نیز هم نمیدی بیده زنی چند جلبی
 آنکه او نفس خویش نهاند نفس دیگر کسی چه پرماند
 بلکه او دست و پای را داند او چگونه خطای را داند
 الهیا عاجز نسد ازین معنی تو چرا هرا می کنی دعوی
 چون نمودی بدین معنی برانی پس بدالی چه کرد ایمان
 ورنه او از کجا و تو از کجا خاصمی به ترا تو زاز مطا
 فلما جمله هرا می دانند نه نه بر پای هر کسی بالند

فی الدرجات

حالت را شرح آشیانه کن خلوت را محفل خاله کن
 گرد بهبود و محفل مگرد بر در خاتمه خیال مگرد
 از خیال محفل دست بدار تا بسلی بلرگه بیایی باز
 کان ساری بها برای تو است دین برای افقا نه جای تو است
 آن ساری بها تراست معصوم بوم بگذار و جلی کن از پی شد
 در جهان زشت و نیکو در چپ و راست فخلف زانگی آدم راست
 پایه بهار سون بام بلند تو بیک پایه چون شوی خرمنه
 پایه اول اندر حلیست کو به تحقیق خواجگ علمست
 شده در دم بدینگری پایه خرد چار و صورت و ماسته

آنکه بسندش بسوی گوش رسید
گفت شکلیست سمناک عظیم
وانکه دستش رسید ز می خروطوم
راست چون نودان میاله تیزست
وانکه را بد ز پیل منوسلی
گفت شکلی چنانکه مضبوطست
هر یکی دیده جزوی از اجزا
همی را بد ز کتبی آینه ای
چونگی را خوبالهای معل
از خدائی خلایک آینه نیست

في التمثيل

آن یکی رجُل گفتند دیگرید
وان دیگر اصمعی و نقل و نقل
وان یکی استوا و عرش و سرور
وان بگفت از خوبی آمد و جلی
وجه گفتند یکی دیگر قدمی
زین همه گفت قلی و قلی آمد
جل ذکرا منزله از چه و چو
قل را زین حدیث بی کردند
همه بر عجز خود شدند مقصود
منشاید بخوان درو مآل
آنچه نص است چنانچه آمد

گرفت باید که بر عهد عیدار آینه کز مدار و روشی دار
 کافتایی که نیست نور در یغ آینه است نماید اندر میغ
 بوسنی از ارشاد نیکو تر بیوروی نماید از خلج
 حق ز بلبل معنی نه گفت خجرت کار آینه نکند
 • مروت خود در آینه دل خویش به توبه دید از آن که در گل خویش
 بگل از سحله که پوئی که ز گل دور چین فدای رستی
 زانکه گل مظلومت و دل پوئی گل تو گلشن است و دل گلشن
 هر چه از وی دلت مصفا تر بر توئی ترا مهیا تر
 چون ز امت نزنش بود اخلاص گشت بویگر در توئی خاص

فی جماعۃ المؤمنین و احوال الفیل

۱۰

بود شهری بزرگ هر چند غور و اندرین شهر مردمان همه نور
 پادشاهی بران صفا بگذاشت لشکر آورد و خیمه زد بر پشت
 داشت پیل بزرگ با هیبت لای چاه و حشمت و مروت
 مردمان را ز بهر دیدن پیل آرزو داشت ز آنچنان که پیل
 ۱۵ چند کور از ملک آن کور بر پیل آمدند چوین مردان
 تا بدانند عقل و صورت پیل هر یکی تازیانی بران تمایل
 آمدند و بدست پیروان زانکه از چشم بی بهر بودند
 هر یکی را پادشاه بر عضوی اطعام نونکند بر جزوی
 هر یکی صورت مصالی است دل و جان درین خیالی است
 ۲۰ چون بر اهل شهر باز شدند بر شاه دیگران فراز شداد
 آرزو کرد هر یکی زایش که آنچنان گمراهی و بدبختی
 هوش و شال پیل پرسیدند و آنچه گفتند جماع بشنیدند

همه را تا ابد بامر قدم زده بزرگ در صراى قدم
چار گوهر بسمي هفت اختر شده بزرگ را گزير شكس
نيست گوی جهان زشت و نكو جز ازو رينو و بلكه خود او
همه از باطنه نگار و سرور هم همسراني امل و هم پيكر
مقصر از سادۀ هيولاني طبع و السوان چار ازگالي
همه را غایت و نكاهي دان نردبان پايد الهی دان

فی الصفا والاخلاص

پس چه مطلوب نيوي اندر جامي سوي او کی بود سرور از پای
سوی حق شاهراء نفس و نفس آینه دل زبون آمد و بس
آینه دل زنگ کفر و لغاق نشود زبون از اخلاف و شقاق
مقبل آینه يفتي شمس است چیست محض صفای دهي شمس است
پيش آن کش بدل شکی نبود مورو و آینه یکی نبود
گرچه در آینه بشکل بوی آنگه در آینه بود نسه نری
ديگری نو چو آینه دگر است آینه از صورت تو بپيكر صفت
آینه از صورت سفر درو است کلي پذيرای مورو از نور حس است
نور خود را آفتاب نبود است عیب بر آینه است و در ديد است
هر که اندر حجاب جلوت است مثل او چو بوم و خورشيد است
گر (خورشيد بوم بی نير است از پی ضعف خود نه از پی لوست
نور خورشيد در جهان فاش است آفت از ضعف چشم خفاش است
توفه بطني جز از خیال و حواس چون نه خط و سطح و نقطه شناس
تو درین راه معرفت غلطی سال و مه مانده در حدیسی بطی
گويد آنکس درین مقام فضول که تجلی فداند او رحلول

دارند چو دم از تنم رنند هارهورا مولا درونم زلفند

فی القلم

- دهرنی قالب ندیسی او طبع فی باصف کریمی او
 فغرد دهر و طبع بی قولش همچو جان در نیک بی طولش
 ۵ این و آن هر دو ناقص و ناقص آن و این هر دو باطله و بی پر
 ماند او ز کماله و نولیمست پوست کز هستیا چو لو او نیست
 بلهیمست نه ملک او معریف بهدایت نه ذات او موصوف
 فعل و ذاتش بین ز آلت و صحت پس که هوشش بر از کس و هوش
 جمع کرد از بی تو بیعی از تو آنکه اسباب تست پیش از تو
 ۱۰ زیر کرمش ز اسر و صنع خدای شکله چو طبع بر بدیعی
 جمع ایشی دلیل قدرت پوست قدرش نقشند حکمت اوست
 آنکه بی خاصه زه ترا بهر رنگ هم تواند گزاردی بی رنگ
 از دردت نکشت صنع اله فد زرد و سبید و سرخ و سیاه
 ز برونست نگاشته افک از چه از باد و آب و آتش و خاک
 ۱۵ نگذارد ملک بشو جایند رنگ برد و سیاه و سرخ و سبید
 دادا خرد بهر پختاند نفس الهه جابدان ماند
 آنکه بی رنگ زه ترا بهر رنگ باز نمکند از تو هرگز رنگ
 آری نیست (صنع در تکلیف برد نفس ترا بهرود تصرف
 گفت گنجی بهم نهانی می خَلَقَ الْخَلْقُ تا بدانی من
 ۲۰ کرده از کف و نوب چو بر تپسی دیده را یک دهان بر از یاسی
 کیمه را مفرز و پرده مفر کاف را عیس و عشوا مضر
 همه بغداد و لیس ز امر اله همه با یکدیگر شده همراء

- چلبش نور سوی نور بود نور کی (آفتاب در بود
 با وجودش ازل پرور آمد پکه آمد ر لیگ دیر آمد
 در ازل بسته کی بود عملش یک غلامست خانه زک لاش
 از ابد دیر دار هم و گمانی که ابد از ازل موقت نشانی
 کی مکان باشدش (پیش و زکم که مکان خود مکان ندارد هم
 با مکان آمیزن مکان چه کند آسمان گر خود آسمان چه کند
 نه مکان بی بود بدر نسه زمانی نه بیانی زو خبر دهد نه میان
 نه مکان جای حسلی ذاتش نه مکان تاریک اوقاتش
 ای که در بگذر صورت و نقشی بسته استوی علی الصرعی
 صورت از معدنات خالی نیست در خور مرز آیزانی نیست ۱۰
 والکه نقاش بود نقشی نبود استوی بود و مرش و فرش نبود
 استوی از میان جای میخوان ذات او بسته جهان میدان
 کاستوی آهلی (قرآنست گفتنی لا مکان (امانت
 مرش چون حلقه از برین درست از صفات خدای بیضی و مستط
 در صحیفه کلام معطور است نقشی و آواز و شکل از نور مست ۱۵
 پزل الله هست در اختیار آمد و شد تو اعتقاد مدار
 رقم مرش بهر لشرف است نسبت گفته بهر تعریف است
 لا مکان گوی حاصل دهن است سر بهنای که جای تعریف است
 دشمنی حسنی ازان هست ست که علی لفظ لا مکان گفت ست
 خلق را زین مغاف جهانی ساخت ز بهر تو آشنایی ساخت ۲۰
 آسببان دی نبود امروز ست باز فردا نباشد او نور مست
 در خورد ز پیش حکره خانه یوم نطوی السماء زو بر خوان

عقل بی کمال آشفته او به خیر بوده از خداکی او
 چه کنی و هم را به بخش حرف کی بود با قدم حدیث حدیث
 نیست از راه عقل و هم و حواس هیچ جفیفه خدا کی شفا
 عز و جفا که روی بنماید عقل را جان و عقل برین
 عقل را خود کسی نه کنی در عقلی که جبرکلی آمی
 کم از کجاستی آمد از هیبت جبرکلی بدلی همه صولت
 عقل کالجا رسد سریند مرغ کالجا پرست پریند
 جز بهی رنگ و نفس خبیثه نکلد در قدم حدیث حدیث
 در راه مهر و عورت مغش کله تو بی بود بمشرفش

فی التوحید

احسنیت و عمار از معجز مبدست و نیساز از مشغول
 آن احدی که عقل بلند و هم ولی حدی که حس غناست و هم
 نه سرورانی نه اندکی باکند یکی اندر یکی یکی باشد
 در دوی جز بد و سخط نبرد هرگز اندر یکی سخط نبرد
 تا ترا در دوی شمار و شکست چه یکی خول چه نو که هر دو یکس
 تو چرا که میرونی بهیسی چه دجند و چرا و چون را هی
 نه برزگوش هست از اتزلی ذاک او برز چندی و چولی
 نیست از بهر طالب عاجز هل و من گفتی اندر جائز
 کس نلغظه صفات مبدع هر چند و چون و چرا چه و که و کو
 بد او قدر است و وجه بلش آمدی حکمت و نزل عطاش
 نه میفش جلال تهر و خطر اصمیتش نفاذ حکم و تدبیر
 هتیا نصبت قدرت اویند همه با او و لو همی جویند

مقل عقلانیت و جان جانست او آنجه را برترست آنست او
 بتفلسفی عقل و نفس و حواس کی توان بود کردگار شناس
 گردان این و را نمویی راه از خدایی کها شدی آگاه

فی المعرفة

- ۵ بخروش کس شناخت نتوانست ذات او هم بدو توان دانست
 عقل حقش بتوخت نیک شناخت عجز در راه او شکایت شناخت
 کرمش گفت مر مرا بشناس ورز که شناسدی بعقل و حواس
 بدلیلی حواس کی شاید کز بر پشت قبه کی باشد
 عقل رهبر و نیک نادراو فضل او مر ترا برد بر او
 بدلیلی عقل را نگیری خیره چون دیگران مکن تو خرمی ۱۰
 فضل او در طریق رهبر ماست منع او سومی او دلیل و خواست
 ای شده از نیک خود عاجز کی شناسی خدای را هرگز
 چون تو در عالم خود زبون باشی عارف کردگار چون باشی
 چون لدانی سر شناختنش چون توهم گفستی شناختنش
 هست در معرفت او بوقت دلیل نطق تشبیه و خامشی تعطیل ۱۵
 غایت عقل در رهش حیرت مایه خلق سومی او نورست
 و همما تاملت از احوالش لایمسا هزاره میزند نفس
 الیها زین حدیثها حیران اولیا زین صفات سرگردان
 عقل و جانرا مراد و مانگ دوست مقننهای مرید و سالک دوست
 عقل تارنمایی هستی ارست همشها زهرهای هستی ارست ۲۰
 فضل او خارج از درون و بیرون ذات او برتر از چگونگی و چوین
 ذات او را نبرد راه ادراک عقل را جان و دل ندیده راه خاک

برتر از دهم و عقل و حس و قیاس چیست جز خاطر خدای شائس
 هر کجا مازنیست در همه نیش هست چون نیش زهر نمش امزش
 هر را ببلد روان ببلند آنرا بر جز بر آفرینده
 آنکه داند ز خاک لی کردن باد را دهنر سخن انگردن
 راهب عقل و ملهم ایست ملشی نفس و مبدع اسباب
 همه از منبع لوست کون و نسا خلق را جمله مبداء است و معاد
 همه از و باز گشت بدو خیر و شر جمله سرگذشت بدو
 اخلای آنرا نیک و بد اوست با صفت نفس و مبدع خرد اوست
 او ز لایزال چیز گرد ترا خسوار بودی مریز کرد ترا
 هیچ دل را بکلیه او روا نیست عقل و جان از کمالش آنکه نیست
 دل عقل از جمال او خیره چشم جان با کمال او تیره
 عقل اول تلخیص از مفقوش راه داده و را بمرقوش
 هست جولان ز غزلانش و هم تلک مبداء از کده و مفقوش هم
 عقل را پر بسوخت آتش او از این رشک گرد مفسوش او
 نفس در موبش کمر دروخت عقل در مقتبش نو آمیز است
 چیست عقل اندر این چنین برای جز مزیل لبس خط خدای
 چند از این عقل ترهات انگیز چند از این چرخ و طبع رنگ آمیز
 عقل را خون بخورد چو راه نمود پس بشایستگی و را بسود
 کایه آنرا عاقل است برتر از هرگزیندها عاقل است
 عقل کل یک سخن زدنتر او نفس کل یک پیاده برادر او
 عشق را داده هم بعشق کمال عقل را کرده هم بعقل عاقل
 عقل مائل ماست سرگردان در روا کند او چو ماحیان

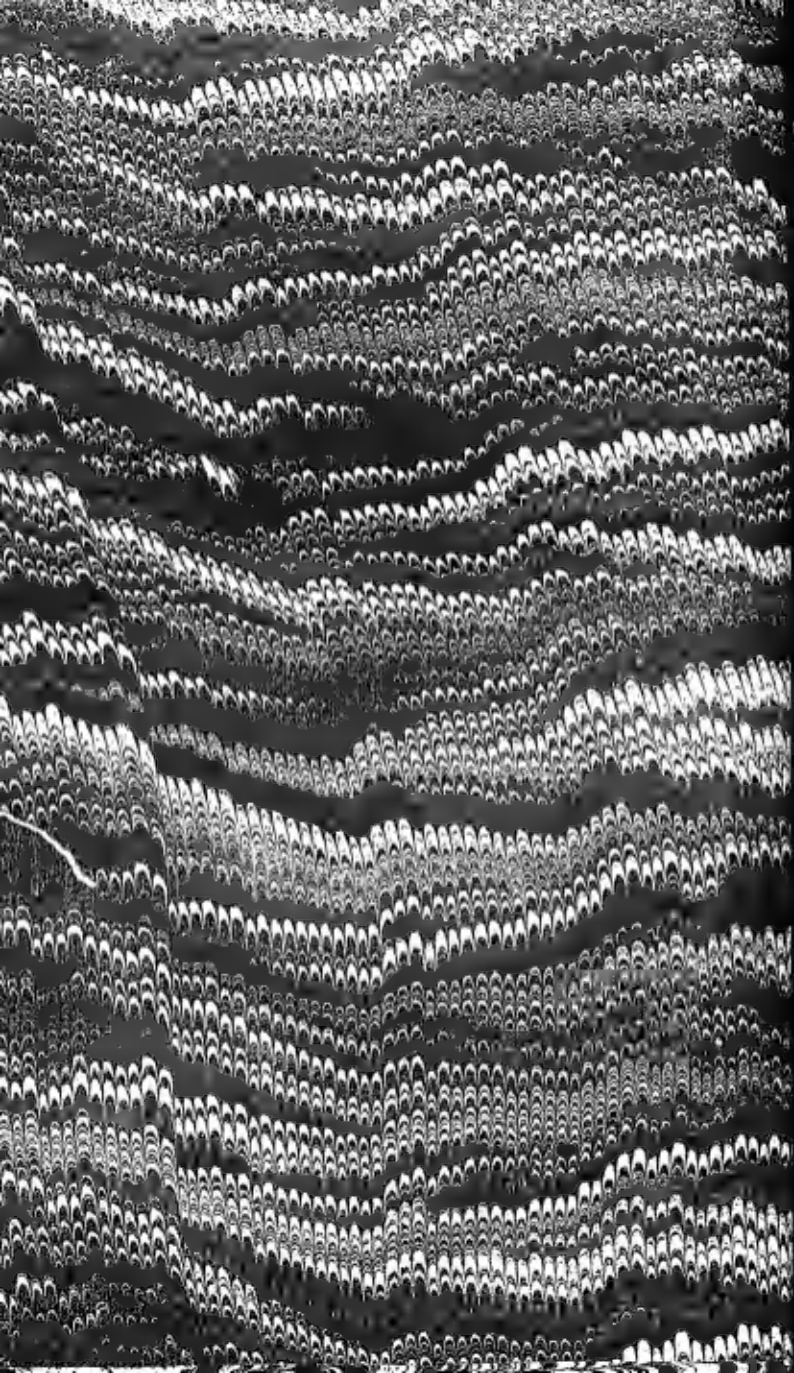


بسم الله الرحمن الرحيم

- ای درین برور بهین آرای دی خرد بخش بهشود بهشای
 خالق و رازق زمینی و زمان حافظ و ناصر مبین و مکان
 همه از مفع تو مبین و مبین همه در امر تو زمان و زمان
 آتش و آب و خاک مبین همه در امر تو قدرت بهشود
- عرش تا فرش جز مبدع تست عقل با روح بیک مسرع تست
 فردشان هر زبان که گردانست از ثلای تو اندر جالست
 نامهای بزرگ معسرمت رهبر جود و نعمت و کرممت
 هر یک ازین عرش و فرش و ملک زان هزار و یکست و عدد کم یک
- هر یکی زان بهاجلی مسرود لیک نامعمران از مشهوره
- یارب از فضل و رحمت این دل و جان مصرم دید نام خود گردان
 کفر و بدی هر دو در دهرت پریان وحده لا شریک له گوین
 صالح و مکر و توانا ارست واحد و کمالی نه چون ما ارست
 حی و قیوم و عالم و قادر رازق خلق و قاهر و غافر
- نامعل جفیش است و تسکین است وحده لا شریک له ایست
- هر چه را هست گفتی از بن و بار گفتی او را شریک هس میسدار
 معجز ما حصت تمامی ارست قدرتش فاکب اسامی ارست
 لا و هو هر چه زان سرای ایی باز گفتند جیب و نیمه تپی







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